FREE-GRACE:
OR,
THE FLOWINGS OF CHRISTS BLOOD
freely to Sinners.

Being an Experiment of *Iesus Christ* upon one who hath been in the bondage of a troubled Conscience at times for the space of about twelve yeare, till now upon a clearer discovery of *Iesus Christ* and the *Gospel*:

Wherein divers secrets of the Soule, of Sin and Temptations, are experimentally opened, and by way of Observation, concerning a *naturall condition*, and a *mixt condition* of *Law* and *Gospel*:

With a further revealing of the *Gospel* in it's glory, liberty, freenesse, and simplicity for Salvation.

K

By *John Saltmarsh* Preacher of the Gospel at *Brasteed* in *Kent*.

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BRITISH MUSEUM

TO

My Honorable Friends

Sir *Iohn Wray*, Knight and Baronet, Sir *William Strickland*, Knight and Baronet.

Both Members of the Honorable Houſe of Commons.

Honourable,

I Know ye both wel to have loved the acquaintance of *Truth* long, and in thoſe times when *Truth* was an errour, and *Light* darkneſſe in

the account of moſt; therefore I hope the ſame Lord will not ceaſe to reveale to ye more of himſelfe, till ye come to know as yee ſhall bee knowne. The *Truths* (if I miſtake them not) I here preſent you, are of *Free-grace*, ſuch things, as if cleared to the world, would enlighten us more in the *Myſtery of Iniquity* then any other. There is one thing appeares to us in the diſcovery of this, which is *Love*, God loving us freely, and ſending out his Spirit of love into our hearts; this ſhould be that onely principle of power in believers now under the Goſpel: *Love* began all the worke

of

of ſalvation in God, and *Love* ſhould carry on this work of ſalvation in men. This is a way of Service, which none know, but thoſe whom the Son hath made free indeed.

The Lord fill yee with this *Love*, that ye may obey as gloriouſly as yee are commanded in the Goſpel, & that the experiences of *Free-grace* may dwell richly in yee; that yee may ſpiritually judge of the finer and more ſubtile parts of *Antichriſt*. All is not in that groſſe *Idolatry*, which is ſeen and felt, there is more of myſtery then ſo in it.

I could not but thus publickly acknowledge ye, who are

ſuch

such publick assertors of that Liberty wee of this Kingdome enjoy at this day, and because yee have acknowledged me in many favours to my selfe formerly; for which I am

Your Servant in the Lord,

John Saltmarsh.

AN
Occasionall VVord.

IT would bee matter of much Peace amongst believers if the names of *Antinomian*, and *Legal Teacher*, and the rest, might bee laid down, and no marke or name to know one another by, but that of Believers that hold thus and thus for distinction: Surely, *carnall suspitions* and *jealousie* doe much increase our differences. Some, hearing the *doctrine* of *Free-grace*, thinke presently there will follow nothing but looseneſſe and libertiſme; and the other, hearing of *holineſſe*, of *duties* and *obedience*, thinke there will follow nothing but legalneſſe,

and bondage, and self-righteousnes; and upon these jealousies, each party over-suspecting the others *Doctrine*, bends against one another in expressions something too uncomely for both; and there are some unwarrantable notions to be found on all sides. But let us consider.

Can the Free-grace of Jesus Christ tempt any one to sin of it self? Can a *good Tree bring forth evill fruit?* And shall wee call every one *Antinomian* that speaks *Free grace*, or a little more freely then wee doe? If any man *sin* more freely because of *forgivenesse of sinnes*, that man may suspect himself to be *forgiven*, for in all *Scriptures* and *Scripture examples*, the more forgivenesse, the more holinesse; Mary *loved much, because much was forgiven to her*; and *righteousnes, holines, blood* and *water, Jesus* and *Lord*, and *Christ, called* and *justi-*

justified, are still to bee found together in the Word.

There are some too of another sort, who make some noyse of Free-grace, but if all were well observed, it is not so free as it seemes. I have heard of a Gentleman, that because he would seem very free to his Neighbours, bid fill out Wine freely; but he had commanded the servants before hand, to burn it, that it should bee too hot for any of them to drink. I wish the Wine in the Gospel (by some) bee not overmuch heated by the Law, and conditions and qualifications, that poore soules cannot taste of it freely, and yet seeme to fill it out freely too. Free grace may be there in the notion of it, yet not in the truth of it. The *Arminians* boast themselves to be as great Patrons of Free-grace as others: And why? Because they teach, That all that is still given

to man, is for Christ, and in Christ; and though by Faith and Works, yet all that is free-gift. So the *Papists* boast of free-grace, That Christ is given freely from the Father for sinners; and it is of free-grace that we are accepted, though of works too: so as surely there is some other way of carrying free-grace, then by joyning men so into the work; for else it is but a *Popish* and *Arminian* Free-grace.

Jesus Christ hath appeared more of late, and his glory hath been more abroad then this *Kingdom* ever saw before; and indeed *Antichrist* goes never rightly downe, but when *Christ* is lifted up; and if Iesus Christ had been more in the Divinity of these later times, and in their Preachings for Reformation, and *Moses* lesse, we had not onely had more of his *grace*, but more of his *glory* then we yet see.

Yet

Yet I doe not see that the power of Christ crucified, is so abroad among believers as it should be; but some severall Ordinances are rather the businesse of this Age: Yet thus it hath been alwayes, when ever there were any shadows or carnall Ordinances, believers went more after them, then Christ himself. Under the *Law* it was so, and under the *Gospel* it is so; some outward Truths of Christ are sought after more then Christ himselfe, and we make more of the Beams then the Sun of righteousnes, and rather warm our selves by the Sparkes then the Fire; like those Souldiers who cast lots for his Garments, but let his Body alone upon the Crosse; not but that every thing of Christ is precious, yet nothing so precious as himselfe. So as *These things ought we to have done, and not to leave the other undone.*

I hope by this time Free-grace is no *Antinomianisme* amongst Believers; yet it hath been ever Satans policy, and the Lords providence, to manage a Truth sometimes through a whole age, yea, and ages too, in another name then its own; and some other age have seen it for a truth which God would not reveale to those unthankfull times. Light hath walked abroad in a veile of darkenesse, and Truth in the likenesse of errour; and Christ hath been crucified by those who after knew him for their *Lord of glory*, and were wounded for him whom they had wounded themselves. O that the times we live in had not too many of these, who would persecute that Christ now, whom hereafter they may Preach.

But I have done; and if I have erred in any thing (for I see *but in part*, and *know but in part*) it is in filling

filling out that Wine too freely; which the *Master of the Feast*, if I mistake not, had bidden me, saying, *Drink, yea, drink abundantly, O Beloved*, Cant. 5.

To

TO THE READER.

IN the Experiment of this Soul, you may ſee a Spirit of Adoption in Bondage, and one made poore in Spirit through the ignorance of the riches of grace, and by a legal faith (as I may ſay) both under Grace and the Law at the ſame time. Surely ſuch legall Believers are as much ſubject to Death and Bondage in their own apprehenſions, under the Goſpel, as they were before under the Law.

You have here the frame *of this* Soul, *or the* conſtitution *and* condition *of a* ſpirit *before* converſion, *under* converſion, *and under the* relapſe *or* falling back *into the* ſame ſins, *and under the*

the temptations for those sins, and under a Legall recovery out of those temptations, and under a fuller revelation of *Grace* and *Truth*, onely drawn out of their own experiences, by which wee may see what the want of the knowledge of Iesus Christ is. And the more Christ is known, and that love of God to the Sons of men, which was manifest in the flesh, the more that glorious liberty from the *Law*, *Sin*, and *Satan*, is manifested in that soule. This made *Paul* desire so to *know nothing but Iesus Christ and him crucified*: And the more this light of the Gospel shines in the face of *Iesus Christ*, the more doth the ignorance of *flesh* and *blood* dissolve; and the *shadowes* of the *Law*, as doubts, fears, terrors which are cast in, vanish before it: *For the day breakes, and the shadowes flie away.*

The onely Scope of this *Discourse* and

and obſervations is, to hold forth the glory of *Free-grace*; and that by this one experiment *Wiſdome might be juſtified of her children*.. O the riches of his grace! O the fountain of his love! O the exceeding and comprehenſive freeneſſe, and the flowing of his blood waſhing us, when we are polluted in our own! Thus hee calls us *Beloved* when we are not beloved; and we who had not obtained mercy, doe obtain mercy.

And I thought my ſelf not a little happy to have ſuch an *effectual doore* as this opened, to deal with the experiences of a ſoule in this kinde.

And for the following conference, and for my obſervations and other particulars, I took this occaſion to draw out my diſcourſe of *Grace* and *Goſpel-glory*, from the faithfull experiences of ſuch a Soul, wherein the work of Nature and Grace, and Spirit, and Satan, was clearly viſible.

visible and discernible, rather then to found them upon meer *notions* and *conjecturall Principles*. For in the experiences of a soul, we may more clearly discern the *deep things* of the *Spirit*, reading them in the Spirits of such as possesse Christ, (as in the Counterpane of the Scriptures;) for there truth answers to truth, as in water *face answers to face*.

The

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BRITISH 18 DE 91 MUSEUM

The Flowings of Christs Blood freely to Sinners;

Occasioned by an experimentall Discourse.

Chap. I.

Of the Parties naturall condition, and how they felt themselves in their state of nature, before they could perswade themselves they had taken Christ.

Quest.

WHat manner of life did you lead as you can well remember?

Answ.

I continued in a course of some particular sins long.

Quest.

Had you no fits of terrour of conscience in your continuance in those sins?

Answ.

I had some gripings and accusations in my continuance in those sins; but they tarried not with me.

Quest.

Had you any reluctancy in sinning, or did you it with full consent?

Answ.

Yea, with full consent to my remembrance.

Quest.

Were you much delighted in those sins, so as you committed them with greedinesse, or were you over-powered partly through the strength of corruption?

Answ.

I delighted in them, and felt no overpowering of that kinde.

Quest.

In this your natural state, how far did the light of conscience check you or put you upon any reformation?

Answ.

Upon some duties of prayer, and hearing the Word; and checks divers times I had.

Quest.

Were not your checks such as put you upon some other religious duties?

Answ.

Anſw.

Yea both upon prayer, and I made many Vowes and Covenants againſt that corruption.

Queſt.

But did you not ſeem to be ſatisfied in the doing of thoſe, as if all were well betwixt God, and you, having done ſomething, that was commanded you in Gods word?

Anſw.

Yea, I thought all was well, till I brake the bonds and vows I had made, and then I was full of terrours and checks again.

Queſt.

Well: The time being ſo long ſince, we ſhall let alone further Queſtions in this, here being enough to let us ſee ſomething of your naturall condition.

OBSERVATIONS ON the former *Diſcourſe.*

I

Of the bondage that a meerly carnall man ſins in, and where true ſpirituall freedom is.

THey that are in a meer natural or carnal ſtate, though they ſin freely, with *conſent* and *delight*; yet they ſin under

bondage, being not able to *obey* a better *law*. We know a *Bowl* that hath a ſtrong byas runs freely; yet all the motion is on that ſide that the byas lies; ſo men in nature run all that way the power of their corruption weighs them, whether to *luſt*, or *drunkenneſſe*, or *covetouſneſſe*, &c. And this is the miſery of men in their *ſin*, and not ſet *free* by the *ſon Ieſus Chriſt*, that they are but the *ſervants* of *ſin* and *Satan*, though they conceive they ſin at pleaſure, and at their own wils; *While they promiſe them liberty, they themſelves* (ſaith the Apoſtle) *are the ſervants of corruption; for of whom a man is overcome, of the ſame he is brought into bondage*, 2 *Pet.* 2.19. And ſuch is their condition, as they have no ſtrength for obedience to a better *Law* then the *law of ſin*; *For the carnal minde is not ſubject to the law of God, neither indeed can be*, *Rom.* 8. Take any whoſe *ingeny* or *wit* lies fully to one way of Trading or Art, he cannot naturally apply himſelfe to any other, but you may diſcern much *bungling* and *unſuitableneſſe*; So in thoſe that are naturally *ſinfull*, without any power of Chriſt within them, they cannot frame themſelves to the wayes of God but

but in a way of *bungling* and *hipocriſie*, or *meer form* of *Religion*, like them that could not ſound *Shibboleth* but *Sibboleth*. It is onely *Ieſus Chriſt* the *Son*, that can make us *free*: *If the Son make you free, then you are free indeed.* And this freedom is a true *ſpiritual freedom*, both from the *dominion* or *law* of *ſin*, which is the curſe; and nature of ſin, which is the corruption. *The law of the ſpirit of life in Ieſus Chriſt, hath made me free from the law of ſin and death*: And ſuch a freedome is like *Pauls*, who would not acknowledge himſelf free as a *Roman* ſhould bee, till the *Magiſtrates themſelves* came to the priſon, and pronounced his liberty: So the believer will not count himſelf free indeed, but from *Ieſus Chriſts* own *preſence* and *command* upon his ſoul; for it is he onely that brings the priſoners out of priſon.

II.

Of the reſiſtings of ſin, and ſorrowings for ſin, which are in a natural man.

THey that are yet in their carnall or unregenerate ſtate, have certain *convictions* againſt *ſin*, from the law of their natural conſcience, which is ſtrong enough to

reprove, but not to *reform or change* into a *new creature*: So as the condition of such is a very deceivable condition; for those kinde of inward woundings or remorse for sin, do make them conceive that some better *light* or *principle* bears rule in them then there doth, because they finde a conflict sometimes, bearing the *Image* of that *spiritual warfare* which is betwixt the *flesh* and *spirit* in the regenerate ones; when as all their *resistings* of sin, or *sorrowings* after the cõmission, is only because they commit it against some inward *Law* or *beam* of naturall *glory* and *excellency* which is in the soul, whereby it in part *condemns* and *excuses* its self in its conversation. This is that the Apostle speaks on in the *Gentiles, which having not the law, do by nature the things contained in the law, which shew the work of the law written in their hearts*, *Rom.* 2. 14 15. Yet this *naturall law* is but very weak in respect of any *transforming power* it hath, as the *Law of the spirit of Iesus Christ* hath in it self. We see in a *clear frosty* night, though the *Moon* shines very bright, and the *Stars* too; yet not so, but it is *cold* and *hard*, as if there were no *light* at all; but the *Sun* hath another kinde of *power*,

and

and *enforcing warmth* in the *beams* of it: So it is in thoſe that are enlightned onely by the *law* of *nature* or *conſcience*, they are *cold* and *hard*, or *impenitent*, and have no *warmths* or *meltings* as are in the true beleevers or regenerate.

III.

How far many go in a formall profeſſion, and meer naturall religion, raiſed up a little by the power of the word.

I Obſerve, they that are in their carnall ſtate, are by the power of the *word*, and the *common light* of *conſcience* bearing witneſſe to the *law* of the *word*, carried into a *form* of *religion*; but it is ſuch a form as is made up moſt of outward obedience and obſervations, while the *Power* and *Spirit* of *Ieſus Chriſt* is not in all their thoughts, they looking at *God* no otherwiſe then in a kinde of naturall way or notion, and ſo forming up a *Religion* accordingly to themſelves, of pleaſing and diſpleaſing, and by what *they do* or *do not*, and putting all *ſatisfaction* and *pardon of ſin*, and *ſalvation*, in things of *form and outward obedience*, as *Vowes*, *Covenants*, *&c. outward Reformation*, *&c.* And thus, though

though they know God, yet they glorifie him not as God, but become vain in their imaginations, & change the glory of the incorruptible God into an image made like unto corruptible man; For *going about through* a naturall knowledge or light to *establish their own righteousnesse, they submit not to the righteousnesse of God* or *Iesus Christ*. So as here we may see the danger of resting in such carnall *forms* and *convictions*, and *way* of *obedience* without the power of *Iesus Christ*; there is but a more *glorious damnation* to be got at best in them: Therfore let us breath towards the more excellent and powerfull workings of the *Spirit* of *Iesus Christ*, because all other *faith* is but a *dead faith*; which though it may *go* far in the *resemblance*, carrying *the image of something like the new man*, as the faint reflections of the Sun in a cloud, look like the Sun, but are not; and may both deceive the soul of the *person* where it is, & *of others* that judge but according to the appearance; yet there being no true spirituall life in such a soul, no *Christ formed* in such a soul, there can be neither any right *spiritual enjoyments*, nor any solid communion with God in Christ, & yet all the *changes* of the

spirit

ſpirit may ſeem to bee there to ſuch a carnall *formally-deceiving heart*: There may be *repentance* or a kinde of ſorrow for ſin, as *Ahab* had; there may be a kinde of *joy* in the *Goſpel-ordinances*, as *Herod had*; there may be a kinde of *reforming*, as in the ſame *Herod, who did many things that Iohn taught*; there may be a kinde of *faith*, as in them who *believed* in the *Parable*, and in time of *temptation fell away*; there may be a kinde of frequenting the *word preached*, as in thoſe that ſay, *Have we not eaten and drunk in thy preſence, and thou haſt taught in our ſtreets?* there may bee *convictions of ſin*, as in *Felix* who trembled at *Pauls preaching*: But all theſe are not yet in the *power of Chriſt*, nor in the life of the *ſpirit*, and therefore all ſuch religion is but that of a *carnall profeſſor*, or a *ſelf-deceiver* or *ſelf-hypocrit*, who deceives not another more then he doth himſelfe: And in a *religion* or *form of godlines* of this nature, there goeth alwaies a *ſpirit of bondage* or *fear* with it, which ſhews ſuch to be *children* of the *bond-woman*; not of the *free*; for the *Sonne* having never made them *free*, they cannot be *free indeed*, nor can there bee any of that pure *joy*

and *peace* in *believing*; so as the *fruits* and *seeming graces* of such, are but like the *berries* upon the *thorne* in the way side, not like the *grapes* upon the *vine*; and that *comforts* are *damped* ever and anon with the workings of the *spirit of bondage* and *feare*, which make them like *Belshazzer*, to be afraid in their time of feasting, and most formall profession, because of the *hand-writing* of *Ordinances* upon the wall, or the *Law*, unto which they are yet in *bondage* upon every sin, and falling, being ever awakened by the curse and condemnation due to sin: And thus like *wandering stars*, and *clouds* without water, they are ever rolling up and down, and never established; they are not built on that *Rock*, *Jesus Christ*, and other *foundation* can no man lay: And such live like children, who only *wink*, and will not *see* that danger they are afraid on: So many of these they dare not look on their former lives, nor cast up their account of sins, nor reckon with their consciences, for the *blood* of *sprinkling* is not there, and without blood there is no *remission*; and without *remission* there is no *boldnesse* against sin, no *looking conscience* in the face.

CHAP.

CHAP. II.

Of the Parties firſt trouble for the ſinnes they lived in, which is ſuppoſed to be the time of converſion, or calling, or light from Chriſt.

Queſt.

HOw came you to be troubled for theſe ſins? Was it from ſome Sermon, or ſome Diſcourſe, or reading the Word, or how?

Anſw.

It was not by Sermons, nor from any Diſcourſe, nor by reading the Word.

Queſt.

Was it by ſome ſudden accident, or rather providence?

Anſw.

Yea, by ſome ſudden accident, or providence.

Queſt.

Had you left this courſe of ſin, before this accident or providence?

Anſw.

Answ.

Yea.

Quest.

How did you leave it? Upon any strong conviction, or sleight conviction only, because you would leave sin in the generall? or, Was your sin left by you upon some particular evill you saw in it?

Answ.

I left it, because I saw it was a sin, and I had a desire to leave what Preachers bid me leave.

Quest.

But how came you first as you thought to be convinced against this sin?

Answ.

By the accident, which was this; Going to reprove one of a particular sin, whom I had said in a rash word I would never reprove again, and at the instant, an horrour and trembling fell upon mee, and then my course of sinning came into my thoughts.

Quest.

How came your trembling first upon you? Upon the breach of your word, or upon the thoughts of your living in sin?

Answ.

First, upon the breach of my word, then, that

that was taken away, and the other onely of my living in sin remained.

Quest.

Did you open your mind to the party that you went to reprove?

Answ.

Nay, but told the party they were undone, and they had undone me.

Quest.

What did you in your trouble of minde?

Answ.

I ran up and down, and could not rest, but thought my self undone, and was as it were distracted in my self.

Quest.

How long did you conceal it?

Answ.

It was a year before I revealed it.

Quest.

Were you not quiet somtimes in conscience?

Answ.

Yea, I thought my conscience quiet divers times in that year, and sometimes I wondered in my self at my trouble; then on a sudden it came upon me again.

Quest.

Did you not in this year apply your self much to Sermons?

Answ.

Answ.

Yea, but not with delight; I was even loth to hear.

Quest.

Why were you loth to hear? was it through fear to be more wounded by Sermons, or from some carnall sloathfulnesse in you? *Answ.*

Nay, for I thought every Sermon would rise in judgement against me; yet I was in a sad condition in that, even in a strait betwixt hearing, and not hearing: for if I did not hear, I was afraid that I contemned the Ordinance; and if I did hear, I was afraid of judgement.

Quest.

How came in the trouble or terrour upon you when it came in? Through much thinking of living in sin, or how?

Answ.

It came in suddenly, and very violently, when I would not have thought of my former life.

Quest.

Would you not apply your self much to company, or businesse to put away such thoughts? *Answ.*

Yea, I would do in that kinde, what I could

could to put them from me.

Queſt.

What ſpirituall courſe did you take then?

Anſw.

I ſought much by prayer, that God would comfort me, that I might not reveal my condition.

Queſt.

Whether had you any ſtrong perſwaſion to reveal your condition?

Anſw.

Yea, very ſtrong.

Queſt.

Were thoſe perſwaſions ſudden, or ſome continued ſetled perſwaſions?

Anſw.

They were not ſudden, but continued upon conſiderations with my ſelf, that I could not in my ſelf be ſatisfied.

Queſt.

Did you then reſolve to reveal your condition?

Anſw.

Yea, but when I came to Preachers, I went away oftentimes, and did not reveal my ſelf; nay, I could not, it went ſo againſt my heart, and temptations of fear and ſhame were upon me.

Queſt.

Queſt.

But when you deſired to reveal your ſelf, was it upon thoughts to get ſomething of advice from them in the generall to allay your trouble, or that you might receive ſom ſoul-ſatisfaction, and true ſpiritual comfort?

Anſw.

One main thing, I am ſure, was to get ſome ſoul-ſaving-comfort, and partly in reſpect of ſome other concerned with me.

Queſt.

When you came to deal with the preachers you came to, what deſires had you towards Chriſt as you remember?

Anſw.

When I came to them, I would have done any thing, and deſired that they would preſcribe me any means that I might finde Chriſt.

Queſt.

How did you finde your ſelf for the time after you had revealed your ſelf? In what diſpoſition to the means of grace?

Anſw.

I had an earneſt deſire after ſalvation, and I was very much afraid of ſin; I could neither think, nor ſpeak, nor do, but in feare of ſin; nor me thought could I be content

with

with desires after *salvation*; but I earnestly desired after *holinesse of life*, and *doing the will of God.*

Quest.

When you did reveal your self to some Preacher, what did he say to your condition?

Answ.

He said, he made no question but it was an happy condition, because God had revealed my condition to let me see my sin.

Quest.

What course did he bid you take?

Answ.

He bid me be humbled for sin, and pray, and set me upon duties; but I heard not any thing of Christ spoken yet.

Quest.

What doe you say to this?

Answ.

I objected I could not pray.

Quest.

What said he to you then?

Answ.

He asked me if I could not *desire to pray*, & told me *my desires to pray were praiers*; he told me *Ezekiah* could not pray but *chatter*, and yet it was accepted; he told me of the *Publican*, who said, *Lord be merciful to*

me

me a ſinner; and asked me if I could not ſay ſo much.

Queſt.

Did not theſe ſatisfie you?

Anſw.

Nay, theſe did not ſatisfie me; for that Scripture was in me, *Theſe people draw neere to me with their lips, but their hearts are far from me*; and me thought my heart was not as it ſhould be, nor ſpirituall enough.

Queſt.

It ſeems then you were not ſatisfied with that he ſaid?

Anſw.

Yea, for I asked him how I might know my deſires to pray were for Gods glory, and not my own ends.

Queſt.

What anſwer did he make to you?

Anſw.

He ſaid, by the conſtancy of them.

Queſt.

What did you ſay to that?

Anſw.

I anſwered, ſometimes I had ſome deſires, ſometimes cold deſires, ſometimes no deſires.

Queſt.

What did he ſay then? *Anſw.*

Answ.

He said, desires were not alwayes alike, sometimes flagging; but because I did not rest in that desiring, therefore he said, my desires were constant.

Quest.

Were you not satisfied with that answer?

Answ.

Nay, for I thought I must have more then desires, I must have endeavours; I thought desires were nothing, but sometimes I had no desires.

Quest.

What said he then?

Answ.

He asked me if I had a desire, that I might desire; that was a stay to me a little, but it would not hold.

Quest.

What else did he bid you do?

Answ.

He bid me repent and be sorry for my sin.

Quest.

Could you not be sorry?

Answ.

Nay, I could not be sorry for a sin as a sin against God, I thought; but for fear of *hel* and *damnation*, which I thought was a

legall

legall sorrow, and *slavish terrour*, which *Judas* and *Cain* had.

Quest.

What said he to that?

Answ.

He said, sorrow for sin might go with sorrow for punishment, as *David* saith, *I am afraid of thy judgements.*

Quest.

What did you say to this?

Answ.

I said, *great sins should have great sorrows*: my sins which had been a great part of my life, I did not sorrow enough for them.

Quest.

What said he then?

Answ.

He told me of that place of the *Corinthians*: *Yea, what fear, yea, what indignation, &c.* And asked me if these were not in me; I answered him as I did before, Yea, these were in me; but I questioned the truth of them.

Quest.

What did he then?

Answ.

He bids me try further.

Quest.

Quest.

And what did you upon further triall?

Answ.

I found I could sorrow more for outward things, as for the horrors of *hel*; but I had not such a sorrow as should be in *God children*, as brokennesse of heart, and meltingnes of heart.

Quest.

How did other of the Preachers you went to, deal with you?

Answ.

Others bid me be sorry for my sins, and lead a better life, and made no question but my condition was happy.

Quest.

Could you not fall then upon such a course as they bid you, and be contented?

Answ.

I did desire to enter upon such a course, but I could not pray, nor I could not repent, nor I could not walk in such a course.

Quest.

But did they not talk to you of believing?

Answ.

Yea, they said I must labour to believe, and that Christ *Came into the world to save sinners*, and *such were some of you, but ye are washed,*

washed, and ye are cleansed: But this their urging me was not at first, but a good time after they had bidden me to repent and be sorry.

Quest.

Did all say to you, you dealt with, to this purpose?

Answ.

Nay, one bid me believe meerly in Christ. I asked him how I could believe; he told me, *Christ came into the world to save sinners*, and I was bound to believe, because I was lost in my self, and saw a need of Christ.

Quest.

Did he not bid you seek for qualifications or conditions first in your self?

Answ.

Nay, I might kindle sparks, he said, and lie down in the sparks of my own kindling.

Quest.

When they did apply promises to you, why could you not lay hold of them?

Answ.

I thought I could not, I was not conditioned for the promises; for there was such conditions in them, as I could not find.

Quest.

Queſt.

Did you not ſee any need of Chriſt?

Anſw.

Yea, but it was I thought rather for my ſelf-ends, then for love to Chriſt. One asked me, if I could be contented without Chriſt, if it were poſſible that I had my ſins pardoned, and peace of conſcience, and not have Chriſt: I anſwered, I did not know.

Queſt.

But after all theſe proceedings, and ſoul-conflicts, which I perceive you had, and your dealings with many concerning your condition: How came you to that aſſurance of your calling and the ſpirit, as you were once perſwaded you had?

Anſw.

I ſhall relate unto you my experiences which I had (as I was then aſſured on) of my calling.

Firſt, when I was minded to make away my ſelf for my ſin, the Lord ſent into my minde this word, *I have loved thee with an everlaſting love:* Ah thought I then, hath *God loved me with ſuch an everlaſting love, and ſhall I ſin againſt ſuch a God!*

Secondly, I had many doubts and fears, but

but through the ſtrength of Chriſt I overcame all: Theſe doubts and fears aroſe from the examination of my ſelfe how I could finde the work in my ſoul agreeable to that teſtimony; for I was much afraid of being deluded.

Thirdly, the promiſe in *Iſay* 55. 1. did ſtay my heart, and Chriſt in my partaking of him in his Ordinances did ſweetly witneſſe, and exceedingly, that hee was my *Chriſt*.

Fourthly, I went on for ſome time full of joy and of comfort, upon theſe promiſes, and another I had, *Fear not, I will be with thee, I will never leave thee, I will never forſake thee.*

Fifthly, I was in fears again, that I could not pray, but I had a promiſe, *I will fulfill the deſires of them that fear me*: Theſe, and many more, were my grounds and evidences, which I thought were right then when I had them.

Sixthly, ſometimes in hearing the Word, Chriſt did witneſſe to my ſoul, yet but ſeldom.

But, O how I did ſtrive againſt this work, as I thought, of my *being called*, to put away all promiſes of mercy from me:

I

I may justly say, *The Lord saved me whether I would or no.*

Sometimes I was dead and could not pray, sometimes very much quickned and stirred up, and I could powre out my soule in much sorrow and remorse for sin. O me thought I could spend a whole night in praying for what my soul wanted!

That which I much desired in prayer, was still that my sinful soul might be healed of sin; and that running issue of sin that ran and ceased not might be stopped.

Yet in this my time, and those dayes, I seldome desired pardon of sin til I were fitted for mercies: But now I see we are pardoned freely, I cannot even now but say this. O rest not therefore in your owne duties, lest you perish in the sparks you kindle, as I had almost done.

I observed a good providence of the Lord to me, in providing me still many Christians to complaine to in this my Condition.

OBSERVATIONS on the former *Discourse*.

I.

Of the Preachers severall dealings with this Party to settle them, and not in a way of beleeving first.

I Observe, That now this soul questioning the truth of all their assurances, they labour to perswade it to faith or beleeving, upon a ground of Sanctification in themselves, which hath no *evidence*, nor for the present can bring any *demonstration* to the spirit: for Satan, and the Parties owne *suspecting heart*, will not let them beleeve any *truth* in that which they have found *faulty*: As for instance, a man that hath had cause to be jealous of his wife, and hath seen some miscarriages, all the friends she can make are not able to satisfie and take away all grounds of fear and jealousie from him by their perswasion, but he will still suspect, because he once had some reall ground, and unlesse they can take away this, they

they cannot perswade him to that: So in that soul where there hath been reall failings, and a spirituall discerning of its owne *unrighteousnesse*, all the perswasions of others cannot make it have any good opinion of it selfe, nor perswade it of its righteousnesse, unlesse they can take away that *unrighteousnesse* and *sin*, and make it to be no *sin*, and no *unrighteousnesse*; For the soule which is only troubled for sin, must be settled upon some thing which is not sin; and upon a *righteousnesse* either in it selfe, or some other, or there can be no settlement, peace, or comfort in that soul: And yet this is the common way of dealing with *souls*, and bringing them up into assurance, as thus, Repent and pray, and live an holy life, and walk according to the law of God: and if they answer, they cannot doe thus. *O then*, say they, *can you not desire to pray, and repent?* and if they say they cannot desire, *O but then*, say they, *can you not desire that you may desire?* And thus they winde them up by acts of their owne spirit, and run them out to the end of their own workings; when alas, these desires of desires, and the spinning of such fine threds in divinity, are not strong e-

enough to binde up a broken ſpirit. This is but the broken work of a ſoul; for how many have defired to enter in and have not been able! Nay, Who is there not that have a deſire? All the World of common believers are carried on by this principle of a deſire. We ſee now the vanity of ſuch reaſonings with a ſoul troubled for ſin, and queſtioning the truth of the *ſpirituall work* in themſelves: Such kind of arguing may give ſome *hints* to the ſoul that hath the *Spirit of God* in it, and ſome *ſpirituall actings*, to pacifie and perſwade it a while becauſe it findes ſomething in it ſelfe agreeable to ſuch a diſcourſe; but theſe are too narrow and weak to bear up the burden of ſin, and legall terrors; like the bottom and point of a top, which being ſo ſmall, may for ſome time that it is in motion bear up the body of the top as we ſee, but when the motion is done, the top fals having nothing proportionable to ſupport it: So the ſoule turnes upon ſome *hints* of *comfort* a while, but flattens againe. And this is the furtheſt and ſtrongeſt ſatisfaction the diſcourſe of ſuch Divines can

yet I deſpiſe them not in this light

ave, ſo they contend not againſt the

more

more glorious *light* of *truth*, but the Lord (if he pleaſe) reveal more unto them: But you will ſay, how will you deal then with a ſoul thus puzzled, and queſtioning? I anſwer, I ſhall not dare to place them on any bottom of their own righteouſneſſe, or to ſatisfie themſelves by ſomething only in themſelves; that were to take the *diſeaſe* for the *Phyſitian*, and to give them no *oyntment* but *blood* of their own *wound* to *heal* them; nor ſhould I take that other way which many doe that are of this legall ſtrain too, as to apply *promiſes* to them firſt, which many times inſtead of drawing the *ſoul* to Chriſt, puts it further off, bringing ſome *conditions*, which the ſoule queſtioning in themſelves dares not meddle with before it be prepared by Chriſt and his freeneſſe. But you will ſay what way will you take then? I anſwer, That way which the Scriptures reveale to me. Firſt, the laying downe, and eſtabliſhing, and bringing forth a perfect righteouſneſſe, even the righteouſneſſe of Chriſt, and then ſhewing forth the way of common right and intereſt to this righteouſneſſe, which is contained in the freeſt promiſes for bringing ſouls to cloſe with

and partake of this perfection, and righteousneſſe; more plainly thus *Chriſt crucified* is the *foundation*, and *corner-ſtone*, and *rock* for ſinners. The *righteouſneſſe* of this *Chriſt* is every way perfect and compleat: this *righteouſneſſe* is that which hath taken away the *ſins of the world*, ſo as no *ſin* is now to be ſatisfied for, nor no *new righteouſneſſe* to be wrought by any for *ſalvation*; only, all that will be ſaved are to *beleeve* their *intereſt* and *right* in this *righteouſneſſe*, and already *purchaſed ſalvation*: And for the way of comming by a *right*, or *purchaſing* an *intereſt* in this *righteouſneſſe* or *ſalvation*, it is held out without *price* or *works* in the freeſt, cleareſt promiſes of ſalvation to ſinners, only for taking and receiving and beleeving in, all being wrought to our hands. So as this is as good a ground for *one* to *beleeve* on, as *another*, without exception: and in this way of ſalvation, to *beleeve* is life eternall, and not to *beleeve* is condemnation. *He that beleeveth hath eternall life*, and *he that believeth not is condemned*: and this being a Scripture-way, I would leave the ſoule upon theſe *principles*, and under this Commandment, *believe on the Lord Jeſus Chriſt*: for *this is the Commandment*,

mandment, that ye beleeve on his Son, &c.

But you will ſay, what if a ſoul anſwer, *I cannot believe, I am not elected?* I ſhall anſwer then to ſuch a ſoule, thus, You are bound to *beleeve*, becauſe it is a commandment, and you are not to make an *objection* from *election* or *reprobation*, againſt your *beleeving*, for that were to ſet one part of the *truth* againſt the other: And thus you miſinterpret both God and his Word.

But you will ſay, How if a ſoule anſwer *I cannot beleeve for all this?* I anſwer. This being a *Scripture-way*, and the *cleareſt way* revealed to *ſalvation*, I ſhall commend ſuch to the Lord, who is the *only author*, & *finiſher of faith*, *Heb.* 12. 2. And for eſtabliſhing ſouls upon any works of their own, as a way, means, or ground of aſſurance, as that upon ſuch a meaſure of repentance or obedience, they may beleeve by, I dare not deal in any ſuch way of our own *righteouſneſſe*, becauſe I find no *infallible mark* in any thing of our own *ſanctification*, ſave in a lower way of perſwaſion, or motive. I finde in the Old or New Teſtament ſcarce any *beleever* that ſtood the ſureſt, but they had ſome cauſe through ſin and corruption, and that unregenerate

Law

law in their *members* to ſuſpect their *righteouſneſſe*, as *David*, and *Peter*, & *Paul* &c. And likewiſe the ſtream of the Word runs all againſt our own righteouſneſſe. But you will ſay, What are all the divers Scriptures which ſet us upon *trial* and *examination* of our *faith* and *works*? I anſwer, There is another kinde of *analogy* and rule to interpret theſe by, more principall, and not of aſſurance for ſalvation. Theſe are rather *marks* for others then *our ſelves*, to know us by; as in the *Epiſtles* of *John* and *James*, *&c.* And for thoſe other few Scriptures they are rather to be interpretted to the teſtimony of the Spirit of God witneſſing and perſwading then to the mixt, ſpiritually carnall works of our obedience and holineſſe, which can give but a mixed act of aſſurance at the beſt, being of a mixed nature of fleſh and ſpirit. But you will ſay, What way of aſſurance will you commend to a ſoule thus troubled? I anſwer, Chriſt in the word and promiſe to believe in for aſſurance. This was that way the *Lord* himſelf commended to his *Diſciples*, as to *Peter*, when he knew he ſhould deny him, and fore-told him of it, and knew how it would diſcourage him, and wound him;

him; yet he puts not *Peter* to this course, saying, *Peter* thou art an *holy obedient loving Apostle*; remember this to comfort thy self under thy *denial*, but he says, *Peter, I have praied for thee that thy faith fail not.* And thus he bad him, in an incouragement from a word or promise to beleeve by, and not from any *thing* in *himself*; and so to his *Disciples* when hee was to leave them, he laid them not in assurances thus, O my disciples, though I am from you, yet ye have been thus and thus penitent, humble, loving, obedient; and let this be your ground and assurance when I am gone: But he layes in words and promises *You believe in God, beleeve also in me; I will send the Comforter*, and *I will see you again*: And these are the grounds for their assurance to beleeve by; and this was *Abrahams* way, *he believed the promise in hope against hope*: And so all that walk *in the steps of the faith of our father Abraham.*

II.

The unstableness of such as are not converted in a pure Gospel way.

I observe, that the calling and conversion

which souls have in a legall-Gospel-way not from a pure and clear apprehension of *Iesus Christ* revealed in the *Gospel*, *Covenant*, or *Promises*, though there may be *truth* in such a *calling*, and *Christ received*, yet the *manner* being not in the *way* of *pure Gospel-dispensation*, the soul may be exceedingly *puzled* and *perplexed*: so though *Christ* may be *truly* there, yet being not in a *Gospel-form*, but a *legal*, the soul may mistake, and lose the knowledge of *Christ*, as when Christ was in the habit of a Gardiner, *Mary* knew him not, and when he walked with the two Disciples to Emaus, they knew him not. And thus many under the *Law*, though they had *Christ* as truly then as now, yet not in that *form*, nor *manifested in the flesh*, and the *free Promises*, as now: And *Christ* observes this to his *Disciples*, *Ye beleeve in God*, says he, implying how their *Faith* was more carried out to *God* as then, than to himself: and therefore he adds, *Beleeve also in me*, that is, Now let me manifested in the flesh, be the truth whom you beleeve.

III.

III.

The ſeverall wayes which the Lord makes uſe on to ſaluation.

I obſerve, That the Lord doth improve many *waies* and *means* to bring a ſoule under the *power* of the *Goſpel*, as ſeverall *accidents* and *occaſions*, though thoſe things are not properly or principally to be called the *miniſtery of Chriſt*, or the *Goſpel-ordinance* for revealing *Jeſus Chriſt*; but they are like the *Chariot* in which the *Eunuch* rid, which was only an *outward accommodation* to his receiving *Chriſt*, but the *proper* and more immediate meanes, was the *Book* of the *Prophets* which he had with him in his *chariot*. We ſee *Paul* was by a *ſudden accident* brought into a way for the *Goſpel* to have the free paſſage to his ſoule; nor did that *accident* or *occaſion* ſerve as the *meanes* of his receiving *Chriſt*, but *Ananias* was ſent to him, the *means* inſtituted by the Lord to be a way of conveying the power of *Chriſt* upon his ſoul. *Faith commeth by hearing* and the *Goſpel* is that *Power of God unto ſalvation*; and the *Spirit* comes by the *preaching of Faith*.

IV.

IV.

The want of pure Gospel knowledge in Jesus Christ, is the cause of many distractions in believers.

I observe, when the Lord sends the *Light* of *Jesus Christ* into a *soul* that hath formerly been in *darknesse*, and in the *shaddow of death*, then it begins to see its *corruptions* and *lusts*; and if there were any *master-sin* or *chief-sin* which had *dominion*, as *lust* in some, *pride* in others, *revenge* in others, *worldly-mindednesse* in others, then the *soul* presently is *pricked* upon the discovery of that, and there is a *remorse* and *perplexity* in the *soul*: They in the *Acts* after *Peter* had laid open their *sin* of shedding the *blood* of *Christ* were *pricked* to the *heart* for it, and were inwardly troubled and wounded, saying, *Men and brethren what shall we do?* And if there be not a *clear understanding* of *Jesus Christ* and the *Gospel*, the *soul* thus *wounded* will groan under many *legal convictions*, and the *soul* will hardly distinguish its condition from a worse or more miserable, even that of sorrowing under the *power* of the *Law*.

Hid

Had not *Peter* been aſſured of the *love* of *Chriſt*, and had his word *that his faith ſhould not fail*; his *tears* and *Judas ſorrowing*, had been all of one *colour* and *kinde* to the preſent and not clearly *enlightned* apprehenſion; as *Joſeph*, who till he had openedhimſelfe to his Brethren, was miſtaken by them for a cruell, and a harſh Governour; but when they ſaw it was their brother *Joſeph*, O what meltings and embracings were then amongſt them! Many a ſoul convinced by that *Spirit* which *Chriſt* hath ſent to reprove the world of *ſin*, walks ſadly under the *wound* or *burden*, not knowing the nature or condition of ſuch a ſpirituall *wound*; and many *Preachers* like ſome *Chirurgions* who keep their *Patients* from healing too ſoone, that they may make the cure the more admired, doe accordingly keepe ſuch *ſoules* with their *wounds* open; and if they poure in any thing, it is rather *Wine* then *Oyl*, rather ſomthing of the Law then the *Goſpel*; ſo as they are not only long in *healing* and geting *peace* through *Jeſus Chriſt*; But they carry a *ſcar* with them ſtill, and are as it were lame in their *conſciences* a long time after, like ſome poore *Patients* that have had

had as much of the *sound* flesh cut away as the *rotten*, and so have been healed, though but to a *bodily infirmity* all their life time. All this is for want of the knowledge of the Spirit of *Adoption* being in such a *soul*, and the spirits workings in the cleare apprehensions of *Christ*, (as it is not enough to enlighten the world that there is a *Sun*, but there must be a cleare body of *Aire* for this *Sun* to shine through) and of the *application* of *Gospel-promises*, of *perswading* to *faith* and *beleeving* in *Iesus Christ* for the pardon of sin, which settle, and assure, and establish a soul more; and the *light* that comes in through such *Gospel applications*, and *power*, will exceedingly *melt a soul*, and *wound a soul*: But they are the *woundings* and *meltings of love*, and the *Spirit of Adoption, not of fear* and *bondage*, but of *power, love*, and of a *sound mind*. *Mary* wept, and washed *Christs* feet; *Peter* wept bitterly, not in feare, but in love; witnesse her Box of Ointment, and *Peters* profession, *Lord, thou knowest I love thee*. The passions which this *Gospel-way* works in the soul, are such as bring *inlargements* and *flowings*, and *powrings* out of *Spirit*: but the *passions* which the *Law* works bring

bring in a *straightning*, a *contraction*, or *gathering* up or *narrowneſſe* into the *Spirit*; and therefore it is called *bondage* and *fear*.

V.

The opening Ieſus Chriſt in the Goſpel, is the beſt and ſureſt way to deal with ſinners.

I obſerve, They that are *wounded* for *ſin*, and are *enlightened* to diſcern it, and are ſo wrought on by the *Spirit* as to feel and be ſenſible of it, being taken into *covenant with God in Chriſt*, and their *ſtony heart* taken out, and yet dark in the *power conceivings* of the *Goſpel*, ſuch are ready rather to put away *Goſpel-promiſes* then receive them, and imagine themſelves rather in fitneſſe for *judgment*, then *mercy* or *grace*: and then if Preachers run to the *Law*, in their dealing with ſuch ſouls for their thorow *humiliation*, as they ſay or pretend, and not to the *Goſpel*, and *faith* in *Ieſus Chriſt*, they bring *fire* and not *water* to quench them, and ſo kindle them the more, and ſetting the everlaſting burnings of the *Law* before their ſouls, put them all in into a ſpirituall *flame* and *vexation*. *Nathan* dealt otherwiſe

wise with *David*, though under the *Old Testament*, where there was more privilege for the Law, 2 *Sam.* 12. 13, *I have sinned* (saith *David:*) *The Lord hath put away thy sin* (saith *Nathan.*) This is, as *Solomon* saith, *To give strong drink to him that is ready to perish, and wine unto those that be of an heavy heart*, Pro. 13. 6. *If any one sin*, saith *John*, *we have an advocate with the father, Christ Jesus the righteous.* Here is *Gospel* applied to the very *sin*, and the *Phisitian* brought home to the sick, and *Jesus Christ* brought to the very gates of a groaning spirit.

I know the Divinity of some former ages to these present times, made up all their receipts for a distempered *soul*, of so much *Law*, and so much *Gospel*, and usually but a *grain* or *dram* of *Gospel* to a *pound* of *Law*; not being then clear enough in *judgement* to unmingle things which *Antichrist* had confounded and put together, as the *two Testaments*, and *two Covenants*, and not rightly discerning Christs manner or way of preaching, and the Apostles, both in their holding forth *Law* and *Gospel*. Now we know that the Apostle saith, Received ye the *Spirit* by the preaching of the *Law*, or the preaching of *Faith*? *Gal.* 3. 2.

And

And therefore they that would make the *Law* the miniſtery of *life*, and of the *ſpirit*, are not of ſuch a ſpirituall diſcerning as the Lord hath nõw revealed: and ſuch put a ſoul upon a legal method of converſion, or comming to *Chriſt*, Firſt they muſt be kept ſo long under the *Law* for *humiliation*, and *contrition* and *confeſſion*, and then brought to the *Goſpel*, as many Books and Teachers do: when as the *Law* is not of any *power* to infuſe ſuch gracious *paſſions* into the ſoul, as the *Goſpel* cals for. *Bleſſed are they that mourn, and they that are poor*: But this is not the mourning ſpirit under the *Law*. nor the poor ſpirit under the curſe of the *Law* for ſin; but the *Goſpel mournings*, and *Goſpel poverty*, even *mournings of love*; like the *groanings* of the *Turtle*, *Cant.* 2. 12. If they be onely ſuch as the *Law* brings forth, and preſſes the *ſoul* into, they are no better then the *contritions* of *Eſau* and *Judas*; but if they be ſuch as the *Law* or *Spirit* of *Jeſus Chriſt*, or the law of *life* works in the ſoul, then they are of a more ſpirituall and precious nature; but this is from the *Goſpel*, and the preaching of *Faith*. What *Law* did *Peter* preach to *Cornelius*, or *Philip* to the *Eunuch*, or *Ananias* to *Paul*,

Paul, or *Paul* to the *Iaylor*, & his *houſhold*, but only *Ieſus Chriſt*? nor can you finde the *Law*, I mean the *Law* in its *form* or *Covenant*, preached but to thoſe that were under the *Law*, and pretended to ſtand by the *Law*, and to ſet up a *righteouſneſſe* by the *Law*, as the *Phariſees* and *Iews*, &c. Though in all this, I eſteem no leſſe of the *Law* then any other, as it was a *Law* for the people of *God* under *Moſes*, and hath ſomething of the *Image of God* in it: But now we are under a better *Law*, a more *excellent Law*, and a more *ſpirituall Commandment*: Even that *Law* which was but a *few ſingle beams* of *righteouſneſſe*, even *ten*, but a decalogue of righteouſneſſe: yet now in the *Goſpell*, the *righteouſneſſe of God* is brought forth in more *glorious* and *ſpirituall Commandments*, and for *ten*, there are *ſcores*, and with this *righteouſneſſe of God* the *righteouſneſſ of Chriſt* is brought forth, which makes the condition of Gods people a bleſſed condition, ſo as they ſtand *righteous* now in all their obedience to the *righteouſneſſe* of *God*, which is the more pure, tranſcending, and excellent *law* of the *Commandments* of the *Goſpell*, or the more perfect *rule* of the *righteouſneſſe of God*

God in the *righteousnesse of Christ*; so as the New Testament is both the Law and Gospel, or the Righteousnesse of God and Christ more excellently manifested. *Do we therefore make void the Law by the preaching of Faith? Yea, we establish the law, Christ being the end of the law, for righteousnesse.*

VI.

A further opening of the doubtings of a soul not clearly discerning the power of the Gospell.

I observe, A soul that is not informed by a pure Gospel-light, nor apprehends not clearly the way of Faith, of Christ, and the Promises, and the glory of the New Testament, is ever unsetled, unstable, full of fears, doubtings, distractions, questionings; and the more such a soul is reasoned with concerning their condition, the more they question the truth of every *spiritual working* in them; and this comes from the power of the Law still upon their consciences, which is more powerful to convince or accuse them, then the Gospell is to excuse or acquit them, having more of the

mini-

miniſtery of *condemnation* before them, or in their eye, then of the *miniſtry of life*, and *Jeſus Chriſt*; and Satan he takes advantage of their legal *condition*, and ſtirs up *jealouſies* and *doubts*, and ſo much as there is of *legal apprehenſions*; ſo much there is to hinder the *bringing* in of the *Kingdome of God* into the ſoule, which is not only *righteouſneſſe*, but *peace* and *joy*: and therefore under the old Teſtament, where they ſaw the *Blood of Chriſt* only through the blood of Buls and Goats, and heard the Apoſtles a far off in the Prophets, & were brought to the mountain that ſmoaked, they lived in much bondage, and being under the Law till the *fulnes of time* that the ſeed came, were like ſervants, though they were heirs too, the heir as the Apoſtle ſaith, then *differing nothing from a ſervant, tho he was Lord of all.*

There is nothing but the taking in of the Law; and accuſings or condemnations of it, which can trouble the *peace* and *quiet* of any ſoul; for *where there is no law, there is no tranſgreſſion*, and where there is *no tranſgreſſion*, there is no *trouble* for *ſin*, all troubles ariſing from the obligement of the Law, which demands a ſatisfaction of the ſoul for the breach of it, and ſuch a ſatisfaction

faction which the ſoule knows it cannot give, and thereby remains unquiet, like a debtor that hath nothing to pay, and the Law too being naturally in the ſoule, as the *Apoſtle* ſaith, the *conſcience* accuſing, or elſe excuſing: It is no marvell that ſuch ſhould be troubled for ſin, and unpacified, the law having ſuch a party and ingagement already within them, which holding an agreement with the Law in *Tables* or *Letters* of *Stone*, muſt needs worke ſtrongly upon the ſpirits of ſuch as are but *weakly* and *faintly enlightned*; and are not furniſhed with *Goſpel* enough to anſwer the indictments, the convictions, the terrors, the curſes which the Law brings; therefore all the power of Chriſt, and the Goſpel, is to be applied to raiſe up ſuch ſouls from under the power of thoſe *ſtones* and *burdens* which the Law would *roll* upon them: Such are to have more Goſpel then ordinary applyed, becauſe they have ſo much Law naturally within them; ſuch are to know, they are not now *under the Law, but under Grace*; and *the Law hath no more dominion over them*, and *they are dead unto that Husband*, and they are now upon *a new foundation, Ieſus Chriſt himſelf*

being

being the chief corner-ſtone; and we ſhould ſay to ſuch, let not *your hearts be troubled*, ye *beleeve* in *God*, *beleeve* alſo in *Jeſus Chriſt*.

VII.

The working of the Spirit of Chriſt in a ſoule, though not ſo clearly enlightened,

I obſerve that in a ſoule though *legally enlightened*, or *receiving Chriſt*, yet there are certaine *Goſpel-workings*, whereby it will appeare that *Jeſus Chriſt* is there.

1. There is a *cloſing* or *faſtning*, or *cloſping* about *Chriſt* in the *Promiſes* of the *Goſpell*, eſpecially ſome of the freeſt and fulleſt of *Grace*; for ſuch ſouls can only finde ſome freedom of going out to *Chriſt* in them, as ſome who delight moſt in men of eaſieſt and hearty behaviour, and can ſooner make a friend of them, then any other; and if there be but any *promiſes* with the *leaſt condition* of *repentance &c.* they dare not meddle with ſuch, ſuſpecting themſelves not enough prepar'd for them, and ſuſpecting the *promiſes* like ſtrangers of too narrow behaviours for them to be familiar with, like ſome modeſt homely Maid

Maid that is unwilling to goe abroad into company of greater quality then her ſelfe, leſt ſhe ſhould not be well thought on, or received as too meane or ill-bred for their ſociety: So are the ſouls of ſuch as cannot *cloſe* with the *conditionall promiſes.*

2. There is in ſuch, ſome *breathings* of ſoule to God, ſome *flowings out* of Spirit, ſome *meltings* of heart in prayer and diſpoſitions, like a birth newly quickned, where there are many motions of life; ſo where Chriſt is new formed; like a Lock in tune, where there is in every wheel put turnings and ſtirrings. *My beloved*, ſayth the Spouſe, *put in his hand by the hole of the door, and my bowels were moved for him. I roſe up to open to my beloved, and my hands dropped with Myrrh, and my fingers with ſweet ſmelling Myrh upon the handle of the Lock.*

3. There is in ſuch, a ſecret working againſt *ſin* and *luſt*, or *corruption*; the *ſpirit* that is come in, is a *pure*, a *cleane*, an *holy ſpirit*; and all the *motions* and *operations* of it, are to make the *ſoul* and *body clean*, and ſpirituall; as they that are of a *neat* and *finer diſpoſition*, they will not live in a room unſwept, and ungarniſhed: *I have put off my coat,*

coat, saith the Spouse, *how shall I put it on? I have washed my feet, how shall I defile them?* And *he that hath this hope*, saith the Apostle, *purifieth himself, even as he is pure*: and having received such *promises*, there will be a *cleansing themselves from all filthinesse both of flesh and spirit: What communion hath light with darknesse?*

4. There is in such, some acts of Communion with *God* in his several *Ordinances*, and with the Spirit, and Christ; such will finde a power and efficacy, a relish and sweetnesse, a stirring and awakening in the *Word preached*, in *prayer*, in *spiritual conference*, in every *Ordinance*, which others that are yet meerly *carnal*, do not experience: though it fares often with such, as with *Samuel* when he was *young*, and the *Lord* called him he thought it had been *Ely* that had spoken, he was not acquainted with the voyce and speakings of the Spirit; or of God: so, the souls of such know not the Word nor Spirit in their souls many times, the voyce of Christ is not heard for the voyce of *Moses*, nor the voyce of Grace for the voyce of the Law; and they know not when the Lord breaths or comes as *Eliah*, whether in the *winde*, or in the *fire*, when as

as he is in the *ſtill* and *ſmall voyce* of the *Goſpel*; there are many things which hinder ſuch in their *diſcernings* and *perceivings* of the *Spirit of Chriſt*; not only things without, as the *Law*, *&c.* but ſomething within, the *Paſſions* and legalneſſe of their *own ſpirits*, which troubles both their *ſpirituall hearing* and *ſeeing*; and that makes many ſouls walk ſo little in the *Spirit*, and be at ſuch a loſſe in their *Communion* with God; and all this is for want of bringing the *ſoul* more out into the *glory* of the *Goſpel*, being called the *Miniſtration which exceeds in glory*, till *with open face they behold as in a glaſſe, the glory of the Lord*; Which *glory* would exceedingly force away the *darkneſſe*, and *clouds* of *ignorance*, *fears*, and *doubts* from the ſoule, which like *ſmoak* ariſes from the *fire* and *kindling* of the *Law*, in weake beleevers: We know *green wood* with any *fire* in it will ſet all the roome on a *ſmoak*: ſo *beleevers*, whoſe *ſpirituall Principles* are but green, and have any *ſparks* of the *Law* and the *curſe* for *ſin* kindling in them, will be fuller of *ſmoake* then *light*, therefore they are called *ſmoaking flax*. *I will not quench the ſmoaking flax*.

CHAP. III

Of the Parties falling into the same sins in some measure, which they had lived in, in their unregenerate estate, from whence all their late bondage hath beene.

Quest.

I Pray relate to me, how long you continued in your backsliding, till the Lord let you see it to the terrour of your soul, as you thought?

Answ.

No long time; for I saw it shortly after: then I had great terrors, almost in a desparing way, and then I questioned all my assurances and evidences of Gods love I had, and promises I had received.

Then I went to my friend the Preacher, full

full of terror; who desired to know the cause; and I told him.

Then *he asked* me how it came to [illegible] with mee, *I told him*, through violence of temptation, and naturall corruption.

He told me, the sin was not mine, but so far as I consented; but that could not satisfie me.

He asked me, If God were not able to forgive it; *I told him*, I questioned not Gods ability but his will.

I desired some particular instances of him, of any falling into the same *sin* againe: I knew the Saints of God had fallen into divers great sins but not into the same: Hee then alleadged to mee that of the Prophet of *backsliding Israel*; but because he could not cleare to me that it was the same *sin*, I was not comforted by it. Many and divers promises, both hee and all the rest applied unto me; I was sometimes refreshed yet for a while.

They chid mee oftentimes, and said, I lookt for such a measure of grace, which I did not, but the truth of grace in me; and indeed they never told me of any promises, but still there was such qualifications in them as I questioned all.

Quest.

Seems then this was your case, You could not perswade your selfe of the truth of your light, because of your returning to sin; nor finde such conditions in your self, upon which you could rightly as you thought, apply the promises, I pray let me know some particular temptations you have had, if you think good?

Answ.

I was tempted to *make away my self*, lest the longer I lived, the more I should dishonour Religion.

Satan came againe to me, to eate some thing with pins in it, to choak my selfe, that it might not appeare how I died; which I did but in mercy, I found no harme; the Lord prevented it, I know not how.

Many times I have been tempted by divers means to destroy my selfe, but was still prevented by severall providences.

I have been much *tempted* to keep *alone*: The temptations I had, came in alwayes most violently, and furiously; I could scarce hold, I was not my self.

The Lord once when I thought to have *stabbed* my self, sent in a wicked *fellow*, who brought

brought a Booke and read, by which I was mercifully prevented.

I found still in all my *temptations* I was prevented by some providence, and upheld.

If in the *temptation*, I could but get to *consider* once, then it ended; and in this course I have lived and continued most.

OBSERVATIONS

I.

The danger of placing assurance most in mortification of sin

I Observe, That *Satan* doth tempt our naturall corruption exceedingly to the same *sins* which have reigned most in us in the times of our *unregenerate condition*; for by that, he may the more easily draw us to *unbeliefe*, and perswade us against the *love of God in Christ*, and to question our *calling*, because we are naturally apt to take measure of our *graces* and *Gods love* to us, first, by the *mortification* of *sin* in us, and dying to former lusts; and if we finde that

otherwise then we would, we presently let goe our hold upon the promises, and *slacken* our beleeving, and perswade our selves that because it is thus and thus with us, and corruption quickening againe, wee were deceived in our selves, and that sure the Spirit was never in us, because we finde some goings backe, and falling againe in the same way wee did at first. I confesse in naturall causes and things, the outward working and effects doe give the best assurance concerning the truth of their essence or being; but that is not the only way of spirituall assurances; they are more by way of word and promise, then worke and operation. *Abraham beleeved in hope against hope*, Rom. 4.

II.

The danger of drawing our comforts most from the change in the outward man.

I observe, That the soule naturally examines its spirituall state or condition by calling to minde former wayes, and times of uncleanesse, and by comparing times and seasons, the latter with the former; and the

assu-

aſſurances and *comforts* of many, are raiſed upon this very foundation of compariſon: Therefore if *Satan* can force them, or intice them into any part of the former converſation, hee knowes hee can exceedingly puzzle and perplex them, and keepe them long under *bondage*, I know the Apoſtle ſets forth the Churches ſtate of *Corinth*, *&c.* by comparing times; *Such were ſome of you, but you are waſhed, &c.* But this is not by way of putting true beleevers upon a method for aſſurance; but in deſcribing and comparing the outward ſtate of the Church way, with what they were before. And hence it is, that relapſing and fallings againe into the ſame ſins, doe bring ſuch anguiſh and terror upon ſuch ſoules, even almoſt to *confuſion of face*; nay, he makes many ſoules by this one ſnare, goe deſperatly forward to ſin upon a new ſcore or tally; as if it were in vaine for them to perſwade themſelves of Chriſt, or the love of God, but rather to ſin it out in this life, not conſidering *that the blood of* Chriſt *cleanſeth us from all ſin*, 1 Joh. 1. 7. and that *if we ſin, we have an advocate with the Father*, 1 Joh. 2 1. but goe upon an *empty* and *halfe deſpairing beleefe* for *ſalvation*, like

some *bankrupts*, that having once broken, ran desperately into *more* and *more debt*; and finding themselves unable to discharge *some*, they take no care for *any*; as they who said, *It is in vain to serve God, and what profit is it that we have kept his Ordinances?* Mal. 3.

III.

The spirituall condition in this life, more in being justified from sin, then cleansed from sin.

I observe likewise, That a soule which is once brought into these *entanglements* of *backslidings*; and such as have no clear *Gospel-light* nor *understanding* to *undeceive* and *unwind* themselvs, fall under very sad *temptations* at length. For whether may not *Satan* roll such a poore soul that is tumbling down the *Hill* already? And they that weigh their state of grace only in the scale of *mortification* of sin, as it is commonly taken for dying to particulr *acts*, cannot be so infallibly or certainely perswaded, as they that place their assurance most in Christ, in the free promises, because *sinne* hath ever a stronger side in us then the *spi-*

rit;

rit; And in this life, the *sin* is more taken away then the *lust*; and our *blessednesse* is more in having the *curse* of it removed, then the *corruption*, and our *justification* is more glorious then our *sanctification*, and our *forgivenesse* from *sin*, more then our *cleansing* from *sin*, *For the just shall live by Faith*, which is not a life by sence and sanctification meerly, but a *life* by beleeving for *life* in another, in *Christ*; and therefore *our life* is said to be *hid with Christ*, and *Christ* is called *our life*; when *Christ who is our life &c.* I speak now to the *weak* and *wounded* beleevers for sin, not to the carnall and un-regenerate in sin.

I V.

The greatest temptations upon sinning in an inlightned condition.

I observe, That the temptations of selfe-murdering and selfe-destroying, are much from an inward perplexity and restlesnesse of soul for sin in an enlightned condition, so as a *wounded spirit who can bear?* and that a yeelding up the soule to the least violence of temptations is very dangerous; And that the fury of temptations is best allayed

by considering and gaining time upon the temptation, and not closing too soon. These are the fiery *darts* the Apostle speaks of; *Darts*, because they come as shot into the soul, and fiery, as enflaming the spirit. Now the spirit of God is a more pure, peaceable and easie to bee intreated spirit, and the workings of it more gracious, temptations being so quick, violent and raging, are best resisted in Christs owne way and method, he did not stand harkning and parleying, but applied the Word presently in his owne power against them; It is written, thus and thus. And in the Apostles way, *Resist the Devil, and he will flee from you*, neither *give place to the Devil*. And amongst all the spiritual Artillery, the Shield of Faith is the strongest; and we may sooner beleeve Sathan from us, and beleeve unto victory, and conquering through Christ, *In whom we are more then conquerours*, as the Apostle saith, *then by reasoning* or *arguing*, for then we fight against a temptation in our own power; but, by beleeving, Christs power.

V.

V.

That backſliding or relapſing is much miſtaken, and mortification of ſin, of the more myſticall mortification beleevers have.

I obſerve, That this one miſtake in ſome Preachers and people, hath deceived many, That a ſoul converted doth ſcarce fall back into the ſame ſin; and that ſuch a fall or relapſe is a ground for us to queſtion all.

Now we muſt know, that the *ſpring* and *fountain* from whence that *ſin* flows which was a *powerful ſin* in the unregenerare ſtate, is *luſt, or the law in the members, or the body of ſin, or the fleſh*, there are all theſe, and more names for *ſinfull nature*: Now the converting a ſoule to Chriſt, doth not heal this fountain of ſinfull nature wholly, nor take it away quite, but there is ſtill a power in the fleſh luſting againſt the ſpirit, ſo as it is both poſible and eaſie for the ſame particular ſin or act of corruption, to break out and appeare upon the juncture of the ſame temptations, and Gods taking off for a time his power of reſtraint and ſpirit. We know corruption may gather ſtrength

in

in the regenerate *ones*, and so the *fountaine* may *bubble* at the same *place* after *conversion* as before.

Conversion takes not away corruption from the nature of man, but ingrafts or plants in a *new nature* of *spirit* into the nature of man, which weakens, and impaires, and works out the *flesh*; and the inward growing of the *new man*, causeth a perishing of the *outward man*; and we being now in the *second Adam* who is the *quickning Spirit*, the *old man* or *Adam* is put off daily with his former lusts; yet not so, but that we may be much lost in our *account*, as many are; for there is great deceitfulnesse in *mortification* of *sin*, as it is commonly taken; for the not *actings of sin*, or *conceivings of lust* is not pure *mortification*; because there may be *lust* or *sinfull nature*, and yet that *lust* through the power of some *Law*, *Covenant*, *Promise*, or *Legall watchfulnesse*, as is usuall with some under *Legall conversion*, may bee so kept under, that it breaks not out, and yet it is there; as in the *paring* of the *nails*, or *cutting* of the *hair*, or *pruning of* the *tree*, there is a *cutting off*, but not a *cutting out*, nor an *eradicating* or *rooting* up of such a *nature*;

and

and ſo long there may be a breaking out, a ſpringing again; and ſo in corruption or ſinfull nature: So as I conceive it is rather *tradition* then *truth*, that *converted perſons* can ſcarce relapſe into the ſame particular ſin; yet wee have been told of a ſtrange power which *contrition* or *repentance* brings with it to the melting away the former ſin quite, or at leaſt, to lay in ſuch a *ſpirituall reſtraint* upon the ſoule, that it ſhall ſcarce euer commit the *particular ſin* of its unregenerate ſtate againe, for my part I like the notion well, if it did not caſt a ſnare upon *ſoules* that are *weake* and of a *back ſliding nature.*

As for example, if one ride through a ſtony way where he hath often fallen, his fals may make him ride more watchfully, and carefully; but they cannot ſecure him againſt falling againe.

But ſurely, *mortification of ſin* is not *purely* underſtood; it is not the *reſtraint* or *legall watchfulneſſe* over a particular ſin, in which many a *Papiſt* as well as *legall Profeſſors* abound, and ſo a preſerving the ſoul by a *carnally-ſpiritual* carefulnes from that ſin, as a *Keeper* that hath a *Lion* in a chaine who is only tame, becauſe he cannot

not break out, nor is it only a ſpirituall change or transforming power the ſpirit brings with it into our nature, but it is a more ſpirituall thing; yea it is an *implanting* or *embodying* with Chriſt in the *fellowſhip* of his *ſufferings, paſſions, death, and reſurrection*; and it is a dying to the *dominion* of *ſin*, more then to the nature of *ſin*, even to the ſting, and ſtrength of *ſin*, which is the Law, as the Apoſtle ſaith: For if the not acting ſuch or ſuch a ſin, or the ſpiritually-carnall change, as the *ſanctification* of this life is, there being no pure in-dwelling inherent righteouſneſſe in any, were pure *mortification*: Then not only your *Popiſh Anchorites*, or *Eremites*, would excel, who live in their Cell, and Wildernes, and keep their corruptions as Jailors do their priſoners in Irons and Grates, that they break not out & wander ſo abroad as other mens corruptions that have more liberty; & yet they are as bad as the reſt, as theſe in the priſon, who are as very theves in the dungeon, as they that are robbing in the high-way.

But further, there would be ſomething of our *ſanctification*, which we might call *righteouſneſſe*; and ſo in time be as confident, as they that will not loſe the merit of their owne workes.

I ſpeak here, you ſee, to further and advance a Goſpel-mortification, or a dying to ſin in the power and life of Chriſt, as well as the ſpirituall nature or new man: But I would not have the power of mortification and converſion from ſin, miſtaken to be in the not acting ſuch or ſuch a particular ſin which was acted before, or meerly in the particoloured change, or inchoative ſanctification only; wee know what an overvaluing of that hath brought, becauſe ſuch a mortification is too low and legall for pure beleevers; but in that implantation and myſticall ingrafting the ſoule into the glorious fellowſhip of Chriſt his death, &c. As for inſtance. Wee put not a mans living and excellency of reaſon in an outward motion of the body, or ſome one or two reaſonable words ſpoken, but in the life and ſoul, and glorious ſpirit within him. We put not the glory of the light in the Windows or panes of Glaſſe where it ſhines; and clearly too: but in the body of the Sun, the Fountain of light below; So pure and ſpirituall mortification, is radically or principally in our fellowſhip and union with him who killed ſinne in our nature in the body, and thus we are ſpiritually and

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myſtically dead to ſin, and that *corruption* which is within us, will not be able to live long under the power of ſuch a ſpirituall *death* & *nature* as *Chriſts* is, but will waſte and die daily, though ſtill pure *mortification* conſiſts not principally in the not *indwelling* of *corruption*, but in our *implantation* into *fellowſhip* with *Chriſt*; for if ſuch *dying* of *corruption* were true *mortification*, then they that are *dead* in the grave and can *ſin* no more *actually*, or they that are on their *ſick bed* and diſabled to former ſins, were *mortified perſons*: No, it is an higher myſtery to be mortified to ſin, then to not ſin or not act corruption, or to be *ſpiritually changed* by the *ſpirit*, or *ſpirituall nature* within, nor can any interpret, as if they that were thus ſpiritually *mortified*, need not ſtrive againſt ſin, or the ſtrength or the growing of it in the fleſh or nature: No, that were a contradiction, and is an impoſſibility, for the cheriſhing corruption, and fomenting or nouriſhing ſinfull nature, will no more ſtand with ſuch a *ſpiritually, myſtically mortified beleever*, then *liberty* to *ſin* will ſtand with *aſſurance* of *pardon for ſin* in the ſame Child of God. Shew me any taken into the *fellowſhip* of

Chriſts

Christs death, that can make such *provision* for sin: I speak not of some particular acts, and that is the reason wee reade in Scriptures of so little conversation in sin, or continuing in sin, in the *Saints* and former *beleevers*; nor doe the Scriptures put the *form* of sin or wickednesse upon *particular acts* of sin, calling *David* an evill man for his *uncleannesse*, or *Job* for his *passions*, or *Moses* for his *unbeliefe*, or *Peter* for his *deniall*: but upon *sinful* and *unregenerate nature*, as in *Cain*, *Esau*, *Jeroboam* *Ahab*, *Judas*: such are *wicked men* in the Scriptures account, who are wicked by nature, not from any particular action. A *Tree* is not *evill*, because it beares *evill fruit*, but because it is naturally an *evill Tree*.

The sum of the mystery of mortification of sin in a beleever.

In a word, to gather up this *mystery of mortification of sin* into a few plain words, that it may be more clear, both to the *comforting* weake beleevers that are *wounded* for sinne, and to helpe all beleevers more powerfully against sin, in the mortifying of it.

1. First

1. First let this be considered, That *mortification* of sin is not in the *not committing a sin*; for then children, and *civily-morall men* were *mortified persons*.

2. That the *fountain* of *sin* or sinfull nature, is not wholly taken away by the *spirituall nature* be gun in *regeneration* or the *new birth*.

3. That pure *mortification* of sin, is not in the meer absence of the body of sin; for then *dead* or *sick* men were *mortified persons*.

4. That the pure *spiritual* and *mysticall fountain* of the mortification of sin, is *our being planted together in the likenesse of Christs death, our old man being crucified with him*, Rom. 6. 6. Our union with Christ, our head, our righteousnesse, our Vine.

Now from these things thus considered, wee may raise up this consideration concerning mortification of sin.

That they who are *mystically* and *spiritually planted* into Christ, are partakers of the power of his death, which is that *highest*, *purest*, and most *mystical mortification* that any have; and with this there goes a *spiritual power*, transforming and changing the whole man from former lusts; and this latter

latter is called *a putting on of the new man*, and *a being renewed in spirit and in mind*, and *a putting off the old man which is corrupt*, Eph. 4 22, 23. Col. 3. 10.

Now that power wherein wee are perfectly mortified, is our *union* with Christ, our *being planted* in the *fellowship* of his *death*, &c. and that wherein we are imperfectly, or in part mortified, as in that *transformed nature*, or spirituall *nature*, the *body* of sin being in a beleever more or lesse, till he lay downe this *body*, and take it up a more glorious one. So as a beleever is to consider himselfe dead to sin onely in the fellowship of Christs death mystically, and to consider himselfe only dying to sin in his own nature spiritually; so as in Christ he is only compleat, and in himselfe imperfect at the best, *We are compleat in him*, saith the Apostle, Col. 2. 10. Yet there is such a power, and efficacy, and mighty working in this mysticall union and fellowship with Christ, that he shall finde sin dying in him from this, the spirit working most in the vertue of this; this being like the spice, or the spirit in the *wine* that makes it powerfull and quick: Therefore we are said to be *risen with Christ*, and *to die with Christ*, &

our

our life to be hid in Christ, Col. 3. 1, 2, 3. *Christ* being the *life*, *power*, *vertue*, and *energy* of the Spirit; and the more of Christ we take against sin, the greater and surer will our victory against corruption and sin be: And this would be well observed by those that are a little *legally* biassed, or carried to mortifie sin by *vows*, *promises*, *shunning occasions*, *removing temptations*, *strictnesse* and *severity* in *duties*, *fear of hel*, and *judgements*, scarse rising so high for their mortification as Christ.

Now these in themselves are but empty, weake means of prevailing against sin, like the mighty sails of a Ship, without either winde or tyde: Many of those doe well in their place and order, like Oars in a Boat, which though it be carryed with the tyde, if well managed, they may helpe it to goe the faster; as that of shunning occasions, strictnes and severity in duties, and watchfulnesse: But it is Christ crucified, which is the *power* of all, and in all; it is Christ lifted up as *Moses* lifted up the Serpent, which strikes more *soundnesse* into the *wounded beholder*, then any other meerly legal way or experiment, wherein many beleevers have toyled and carnally fished all their

time

time for power over ſome corruptions; and like *Peter* and the reſt, have caught little or nothing, becauſe *Jeſus Chriſt* was not in the company.

There is danger in putting too much upon the ſin of Relapſing or Back-ſliding in Beleevers.

To conclude, I would have men tender how they make *converſion* ſuch a *mortification* to that particular ſin or act which was the ſin of the unregenerate condition, leſt while they lay downe a *law* to prevent a *ſinning againe*, or a *ſecond wounding* by the *ſame ſin*, they make that ſin if committed again, as it may be, wound the *beleever* more even to the danger of *unbeleefe*, then which there cannot bee a greater to hinder *true mortification*, becauſe that any *unbeleefe* keeps the *ſoul* and *Chriſt* as it were aſunder, and from *cloſing* in the ſoules owne apprehenſion; and all that time, there can be little power brought home from *Chriſt* by *faith* againſt that ſin. My reaſons are theſe.

1. Becauſe that *ſinfull nature* is not wholly healed in this life: ſo there remains a *naturall inclination* to that particular ſin as well

well as another; nay rather, because nature is more byassed towards it then any other.

2. The wound, pricking, or sorrow that any soul enlightned by *Jesus Christ* feels for that sin, is not of such an exceeding, or rather infinite vertue, as to abolish it, or to lay in such a *perpetuall* impression upon the soul, that the soul should live under the image of that remorse and wound, and so never dare or adventure to commit it again. I finde no such *lasting* and *continuing*, and firme or *through work* in the *spiritual motions*, *operations* and *impressions*, but by degrees; Christ upbraided his Disciples how soon their *hearts were hardned*: and wee finde the spirituall affection and resolution of *Peter*, wherein his soul was raised up on high, waiting and flatting in his denialls: The gales and breathing of the spirit are like the *wind*, *Job* 3. which makes a thing move or tremble while the power of the Aire is upon it; but as that *slackens* or *breaths*, so doth it.

3. There is no promise that I can finde for the present, against the never commiting againe such a particular act, or sinne which he lived in, in his unregenerate state.

I

I know there are differences made, and certain works ſet down to know a ſin by, that is committed in a regenerate ſtate, and before, as the weakneſſe, and contrary diſpoſitions or reluctancy in which it is committed, as *Paul* implies in *Rom. 7. &c.* Though here ſome of theſe Divines may be puzzled in this way of their differences too, for take a man in the ſtrength of naturall or common light, living under a powerfull word or Preacher, by which his *Candle* as *Solomon* ſaith, *is better lighted* then it was, ſuch a man ſhall ſin againſt as ſeeming ſtrong convictions, as the other, if not more.

But by the way, I humbly conceive there are certain dampings of Satan, and fleſh and blood, together with the withdrawings of the Spirit on Gods part, that will puzzle the beſt that goes ſo exactly by marks and ſence, more then by Faith, for the way of the Spirit is not ſo groſſe, carnall, and diſcernible, as the Divinity of former times, and of ſome of this preſent Age would make it. It is hard to trace and finde the impreſſions of the Spirit, as the way of a Bird, as *Solomon* ſayes, in the Aire. The Spirit that is of God, knowes only the way of the Spirit. And the Apoſtle ſpeaks *many things*

things to, as he ſays, *becauſe of the infirmity of our fleſh*; We muſt not therefore form up the *things* of the *ſpirit*, too much for the feelings of *fleſh* and *blood*: And they that write ſo of a *regenerate mans eſtate*, and ſet us downe ſuch infallible ſignes as wee meet with commonly, doe take their *experiences* too *low*, and *carnally*, and miſtaking the *Allegory*, and *way* of the *Word* or *Scriptures* which ſpeaks of things becauſe of the *infirmity of our fleſh*, write upon *ſpirituall* workings, as *Philoſophers* upon *Morall vertues*, and doe bring down the ſpirit into the very Allegory, and ſo allegorize and incarnate or make *fleſhly* the things of the *ſpirit*: And ſo doe many, both preach and write of regeneration as a work of nature, though not a naturall work.

4. The *reſtraints* of the *ſpirit*, or that *law* of *Jeſus Chriſt* in the ſoule, is not made ſure to the ſoule, as concerning particular acts or ſins, but only concerning the *power* of *ſinfull nature* in generall, and the *weakning* and deſtroying of that; Neither are the *particular Laws* or *Commandments* in the *Goſpel*, alwaies in their *power* upon the *ſoul*; but when the *Spirit of Chriſt* doth take them, and apply them, and *quicken* them unto

unto the ſoul, and put a ſpirituall Majeſty upon them.

The concluſion, concerning the myſticall and ſpirituall mortification.

To conclude, The experiences of the ſpirit in thoſe that are ſpirituall, are not all in one degree, ſome more, ſome leſſe; and the law of the ſpirit in thoſe that are ſpirituall will carry them againſt the law of ſin and fleſh; becauſe it is both contrary to the fleſh, and likewiſe of a ſpirituall and transforming nature; and ſo gathers ſtrength in us againſt the body of ſin, and is ſtill working it ſelfe a greater part, and dominion in us, and faſhioning us like unto Jeſus Chriſt, both in righteouſneſs and true holines; and the people of the Lord are very rarely found in the great ſins of their unregenerate eſtate, eſpecially, if they were groſs ones, ſuch as the light of their naturall conſcience abhors as wel as the purer light of the ſpirit, as adultery, murder, &c. then they are doubly armed againſt them, & ſo may more rarely commit them: but if they be ſuch particular acts or ſins as are not ſo clearly condemned by nature,

as some kinde of lustings with hypocrisie, passion, lying, &c. they may the more easily be committed again, because the light in nature is but faint or little that opposes them; or which takes part with the light of the spirit against them.

These things may be sufficient to let us see into the nature of *backsliding* in the regenerate ones, and to binde up the broken hearted that are faln, as well as to shew a more excellent way to keep from falling in the strength of *Jesus Christ*.

And therefore let this be written upon the heart, and on the palmes of the *hands* of all, both *wounded* and *whole* believers.

That we are compleatly or perfectly *mortified* or *dead* to *sin*, by our being *planted* into Christ and the *fellowship* of his *death*: And we are but dying to *sin* in that *spiritual mortification* of our sinfull nature in this life: And therefore let not any particular *acts* of *sin* discourage any, considering they are more *excellently dead* or *mortified* in *Christ*; nor let such an *excellent* and *glorious* way of *mortification* tempt any to a neglect of *mortification* of *sin* in the *body*, n more then the *free grace* of God in forgivenesse of sins ought to tempt any to take liberty to sin.

Some

Some Scriptures concerning falling away interpreted.

BUt for all this, there are certaine Scriptures which have a ſound of much terrour in them againſt backe-ſliders, as in *Heb.*6.4.5. *For it is impoſſible for thoſe that were once enlightned &c.* And in 2 *Pet.* 2. 20,21. *For it had been better for them not to have knowne the way,* and ſome others of this ſort.

Now theſe places are much miſinterpreted; for theſe concern not true beleevers, but ſuch as fall from the common enlightning, as in *Heb.* 6.8. 2 *Pet.* 2.22. and forme of profeſſion which never had the power of God and the ſpirit in it; but ſo far as to bring them into the number of beleevers, or Church of viſible Saints, of which ſort *John* ſpeaks on: *They went out from us, becauſe they were not of us*; yet the Apoſtles write this to the Churches, becauſe they ſhould know that a forme of profeſſion meerly cannot ſecure any, unleſſe there bee the power; and theſe cautions which doe more immediately and directly belong to *Apoſtates* and falſe *Profeſſors*, yet have their

uſe upon true *beleevers* and *ſaints* too, as of *quickning* & *watchfulneſſe*, and *cloſe walking* with God, and of praiſe, that they whom the Lord preſerves from ſuch Apoſtacy, may bee more awakened to glorifie his *free-grace* upon themſelves that ſtand as appeares in *Heb.* 6 9,10,11,12,13,14, 15,16,17,18. In which places the Apoſtle raiſes up their thoughts into the immutability of the Covenant in which they now ſtand, and that they cannot fall away now, God having aſſured it by an *Oath*.

Yet if any ſhall object further, But theſe places ſhew how fair a profeſſion one may make, and how farre one may goe in the way of Chriſt, and then fall off: And here the ſoule may doubt, and ſay, But O, am not I one of this kinde, becauſe I am falne backe? But I anſwer, No ſoule can make any ſuch application in a true Goſpel-ſenſe, unleſſe it fall or Apoſtate from the *Faith* of *Chriſt*, which is here ſpoken on and meant, and not of particular ſins, or failings committed. But againſt the power of theſe, and all other places which *Satan* would interpret, to the wounding of a ſpirit, we muſt know the only remedy is beleeving, as *Abraham* did, in hope againſt hope; and that ſoule

can

can never fall away that can beleeve; and no ſin can damne it, if it will but beleeve the pardon of that ſin, which every beleever ought to do. *This is the Commandment, that ye beleeve,* 1 John 3. Not conſidering ſins ſingly, and by parts, but conſidering himſelfe a righteous perſon in Chriſt, and juſtified when *Chriſt roſe for our juſtification.* For the conſideration of the pardon of ſinne in this ſenſe that our Divines have commonly taught and preached it, not minding the ſpirituall Analogy of the Word, concerning the righteouſneſſe of a beleever, breeds all this diſtraction, for ſome dealt out Chriſts blood as the Pope his pardons, for one ſin after another, never ſtating a beleever in the righteouſneſſe of Chriſt, and ſo in a fully pardoned condition, *Eph.* 5. 27. *Revel.* 1. 5.

CHAP. VI.

The party, after such openings of the frame of their spirit, is now discoursed with, upon certaine particular Questions.

Quest.

LEt mee know now in order, what your doubts are, which you thinke if you were satisfied in, your soule could bee at peace?

Answ.

I question whether I am in Christ.

Quest.

What grounds have you to question your being in Christ?

Answ.

1. *My falling back into sin.*

2. *I doe not finde that change in the whole man.*

3 I *cannot beleeve.*

Quest. Doubt 1.

This is then your first Doubt: That you are not therefore beloved of God, or in Christ, because you fell backe againe into your sin, so as you did.

Suppose

Suppose I prove to you, that no sin can make one lesse beloved of God, or lesse in Christ!

Answ.

Then I shall conclude that sin cannot hinder the love of God to my soul.

Quest.

I shall prove, that no sin can make one lesse beloved of God, or lesse in Christ.

1. The mercies of God are called *sure mercies*, his *love* an *everlasting love*, his *Covenant* an *everlasting Covenant*: *I am perswaded, saith* Paul, *that neither death, nor life, nor principalities, nor powers,* &c. *shall be able to separate us from the love of God, which is in Christ Jesus our Lord:* So then to whom he is once merciful, he is ever mercifull; whom he once loves he ever loves; whom he once takes into covenant, he is ever theirs. *I am the Lord, I change not.*

2. Whom the *Father* loves, he loves in the *Son* in whom he is *well pleased*; and his *Son* is alwayes alike beloved of him; *the same yesterday, and to day, and for ever*; and whom he *loves* in his Son, he *accounts* as his *son*, he is made unto us *righteousnes, sanctification*, and *redemption*: So as we being not beloved for our *own* sakes, but for the *Sons*

nothing in us can make God love us leſſe, becauſe he loves us not for our ſelves, nor any thing in our ſelves, but in and through his *Son in whom he is well pleaſed.*

3. If God ſhould love us leſſe or more, as we are leſſe or more ſinfull, then he ſhould be as man, and as the Son of man: and if beleevers ſtood upon theſe terms with God, then how are theſe Scriptures true *He roſe again for our juſtification; who ſhall lay any thing to the charge of Gods elect? Who ſhall condemn? There is no condemnation to them that are in Chriſt Ieſus: The foundation of God ſtandeth ſure: He ever liveth to make interceſſion for them?* So as God is ever the ſame that loves, and his love is as himſelf, ever the ſame; and Chriſt in whom we are beloved, ever the ſame.

Doubt 2.

Your other doubt is this. You finde not a change in the whole man.

What mean you by this change, in your own ſenſe?

Anſw.

I mean not a perfect change, but a newneſſe in all the powers and parts of ſoul and body, which I ſuppoſe to be ſanctification.

Queſt.

Queſt.

Is the end which you propound to your ſelfe in finding out this change of the whole man for grounding any aſſurance on, of Gods love, and your being in Chriſt?

Anſw.

Yea, becauſe they that are in Chriſt, are ſo changed, and there is ſuch a work wrought; all things are become new, and old things are paſſed away: Now I finde not this

Queſt.

The ſcope of your doubt then is, that becauſe you feele not your ſelfe ſanctified, you thinke you are not juſtified.

I ſhall allow you your ſanctification ſo far as the Scriptures doe, as a lower motive, and more carnally mixed and uncertaine way of perſwaſion and aſſurance of juſtification. But a little to note to you two ſides ſadly miſtaking one another in points of this nature. The one cries out againſt the other, as if they held wee were, juſtified partly from our being ſanctified or from our works; the other on the contrary, cry out, that ſuch would caſt out all ſanctification: Now ſuch opinions are in neither of them. Juſtly in them; I meane in thoſe of both that can ſpiritually judge:

But there are some expressions on both parts, which make the one passe for *legall Teachers*, and the other for *Antinomians*; The one giving too much in their Sermons and Books to *Faith* and *works*, in an unwarrantable jealousie, lest holinesse should be sleighted; some other lesse then is fit, lest free-grace should lose her due; and both in an unwarrantable jealousie. And indeed, the latter I must prefer before the former: For if I must erre, I had rather cry downe men to exalt Christ, then Christ to exalt men, though I would doe neither, but let both have their place and order.

In this point I hope in the Lord, to keepe from *dashing* against the Scriptures either way; the Spirit of the Lord lighting my candle.

The Doubt.

Because I feele not my selfe sanctified, I feare I am not justified.

The *Doubt* being thus, I shall lay downe these particulars.

1. If you suppose that God takes in any part of your faith, repentance, or new obedience, or sanctification as a ground upon which he justifies or forgives you, you are cleare against the Word. *For if it be of works;*

workes, it is no more of grace, otherwiſe work is no more work.

2. It muſt then be onely the *evidence* of your being *juſtified* that you ſeek for in your *ſanctification.*

And theſe two things premiſed, I now proceed.

1. We muſt allow any to take in any thing of their *ſanctification* to help their *aſſurance*, which the *Word* allows, as the *Spirit*, and the *fruits* of it, *repentance, mortification of ſin, new obedience, &c.* But then it muſt be done in the Scriptures own *cautions* and *way.*

2 The Scriptures lay down theſe following things.

1. *Chriſts ſanctification* to ours, or his true holineſſe.

2. *Faith* about our own *ſanctification.*

1. As firſt, *Chriſt* is revealed to be our *ſanctification: Chriſt is made unto us righteouſnes, ſanctification. I live, yet not I, but Chriſt liveth in me. Ye are Chriſts; but ye are ſanctified, but ye are juſtified in the name of the L. Jeſus. He hath quickned us together with Chriſt: We are his workmanſhip created in Chriſt Jeſus unto good works. Jeſus Chriſt himſelf being the chief corner*

ſtone

stone. Christ may dwell in your hearts by faith. That new man which after God is created in righteousnesse and true holines. We are members of his body, of his flesh, and of his bones. And be found in him, not having my own righteousnesse. I can do all things through Christ which strengtheneth me. That we present every man perfect in Christ Jesus. But Christ is all and in all. Your life is hid with Christ in God. See *Heb.* 13. 20, 21. All these *Scriptures* set forth *Christ* the *sanctification* and the *fulnesse* of *his*, the *all* in *all*. *Christ* hath *believed* perfectly, he hath *repented* perfectly, he hath *sorrowed* for sin perfectly, he hath *obeyed* perfectly, he hath *mortified* sin perfectly, and *all is ours*, and we *are Christs*, & *Christ is Gods*.

2. The second thing is *faith* about our own sanctification. We must believe more truth of our own graces then we can see or feel, which the Lord hath in his infinite wisdom and dispensation so ordered, that here our life *should be hid with Christ in God*, that we should walk by faith and not by *sight*: So as we are to believe our repentance true in him, who hath repented for us; our mortifying sin true in him, *through whom we are more then conquerours*;

rours; our new obedience true in him, who hath obeyed for us, and is *the end of the Law to every one that believeth*; our change of the whole man true in him, who is righteouſneſſe and true holineſſe. And thus *without faith it is impoſſible to pleaſe God.*

This is the Scripture-aſſurance for a childe of God or believer, to ſee every thing in himſelf as nothing, and himſelf every thing in Chriſt. *Faith is the ground of things hoped for, and the evidence of things unſeen*, Heb. 11. 1.

All other aſſurances are rotten concluſions from the Word, and ſuch things as true legal Teachers have invented, not underſtanding the myſterie of the Kingdom of Chriſt.

The Scriptures bid you ſee nothing in your ſelf, or all as nothing. Theſe Teachers bid you ſee ſomething in your ſelf, ſo as the leaving out Chriſt in ſanctification is the foundation of all doubts, fears and diſtractions. And he that looks on his repentance, on his love, on his humility, on his obedience, and not in the tincture of the blood of Chriſt, muſt needs believe weakly and uncomfortably.

But

But now to propose some questions to you.

Quest.

You say you feel not the change of the whole man.

Answ.

Yea.

Quest.

Then I must prove your sanctification to you, not your justification.

Answ.

Yea, for they that are justified are sanctified too, which I cannot finde in my self.

Quest.

Will you say a thing is not there, because you feel it not there?

Answ.

But I doe not know it to be there.

Quest.

But will you conclude it is not there, because you know it not to be there?

Answ.

Nay.

Quest.

You say well: for *David* cryed out in the bitternesse of his soul, that his sin was ever before him, and then his sanctification was out of his sight, and that God had forgotten

forgotten to bee gracious: But I said, sayes hee, this is my infirmity: You know in a house when it is darke, allthings are there that were before; but you see them not till the candle bee brought in: The womans groat in the Parable was in the house, but shee found it not till shee had lighted her candle: Therefore you must say as *David*, Light my candle O Lord; and the spirit of man is the candle of the Lord.

Answ.

But I feel corruption more violent, which would not be, if it were mortified.

Quest.

You are mistaken in that, it is from life in you, and spirit in you, that you feele corruption; if you were *dead in sins and trespasses*, you could feele nothing, no more then a *dead man*: These oppositions in you shew a twofold *law* within you, *A law in your members, with the law of your minde*: *Two natures* in you of *flesh and spirit*; *the flesh lusteth against the spirit; nor is the light of a meer naturall conscience, or a soul commonly enlightned such a strange opposer & complainer against the law of sin in the flesh, as you seem to have in you*: *Besides*, John *saith, If we say we have no sin we deceive our-*

selves.

selves. But I dare not carry you on too far by signs of this nature without Christ, who is a beleevers sanctification as well as righteousnesse. But to stop the issue of the soule in these questions, and scruples, with this question,

Quest.

Can you have any assurance that the change that is in any child of God, in this life, or their sanctification, is such in any particular act or worke, as there is no spot of sin in it? Is it not mixt of flesh and spirit? Why then doe you feele after it so as you doe? Since the best and throughest sanctification in any, is not pure enough for the eyes of the Lord; why make you it then any bottome for assurance? You see all the while you have so done, you can finde, like *Noahs* Dove, no rest for the soale of your foot; for saith Christ, When you have done all you can, you are but unprofitable servants; and all our righteousnesse is but as filthy rags; and while you gaze on your worke of sanctification, you finde a rottennesse in every part of it, and call all into question, and finde fault both with your repentance, mortification, and new obedience, and all; therefore you must take

Christ

Chriſt in here for ſanctification ſtill, to ſettle and eſtabliſh your ſpirit.

Queſt.

But what uſe is there then of my ſanctification? Are not the fruits and effects of the ſpirit in me, ſuch as follow immediately upon my being juſtified?

Anſw.

Yea, they are the naturall flowings and workings of your faith, they help to evidence your faith, and comfort your faith in their kinde and degree: But as I ſaid before, they are given to be a light in ſome meaſure to your own, and others conſciences: Let your light ſo ſhine before men; *and* glorifie God in your bodies, and in your ſpirits. Shew me thy faith by thy works; they are the bracelets of the Spouſe, they are the beams of Chriſt the Sun of righteouſneſſe. Now, clouds may hinder the beams from enlightning a room, but the Sun is ſtill where he was; the Tree you know is there where it was, when the Apples or Grapes may be blown down; ſo the glory of ſanctification may be often darkned, and the fruits of it blown down by the winde of temptation, ſpoken on in the Parable, Yet then, ſuch promiſes as theſe

are

are laid in for such a season: Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God, *Isa.* 50.10 *And*, the vision is for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come and not tarry: But the just shall live by faith, *Habac.* 2.3.4.

Quest.

But why do the Apostles presse sanctification, and the new man so *and* love, *and* new obedience, &c. *in all their Epistles?*

Answ.

I answered this partly before. Sanctification is the beginning of the forming of Christ here in this life, in one part of him, which is Holinesse, which shall be perfected in the life to come, when we shall be fashioned like unto his glorious Body. Sanctification is the witnesse to the Righteousnesse of Christ, which being a glory out of sight, to the soule and the world, is made clearer by faith and holinesse to both: So sa in sanctification, both soul and body, flesh and spirit joyn to glorifie the riches

of

of Chriſt. Ye are bought with a price, glorifie God in your bodies, and in your ſpirits, and walke as children of the light, and of the day. So as the wiſdome of the ſpirit is ſeene much in the Word, in preſſing ſanctification, and praying ſanctification, both to ſet forth the nature of the Spirit in believers, and to quicken fleſh and bloud againſt an empty formall Profeſſion.

CHAP. V.

The Parties third Doubt concerning Faith or Beleeving, which I call the Great.

The third Doubt is

WHether you do beleeve or no?

The great Goſpel-ſecret concerning Faith or Beleeving.

FIrſt, *I ſhall ſhew you my thoughts concerning the nature of this Doubt.*

It is one thing to beleeve, and another thing to know we beleeve.

I suppose, none ought to question whether they doe beleeve or no, but to beleeve till they be perswaded that they do beleive, and more and more of the truth of their faith or beliefe, righteousnesse being revealed from faith to faith.

My grounds for this, are these:

1. Christs command to beleeve, and this is his Commandment, That we should beleeve on the Name of his Son Jesus Christ. Now commands of this nature are to bee obeyed, not disputed. Good servants doe not reason their duty out first with themselves, but fall to doing as they are commanded.

2. I finde not any in the whole course of Christs preaching or the Disciples when they preached to them to beleeve, asking the question, whether they beleeved or no, or whether their faith were true faith or no? I finde one saying, Lord, I beleeve, helpe my unbeliefe: But not, Lord whether doe I beleeve or no? And Lord increase my faith: But not, Lord whether is this true faith I have or no? It would bee a strange question in any that were bidden to a feast,

feast, to ask the master of the feast whether his dainties were reall, or a delusion? would not such a question disparage him for a Sorcerer? So in the things of the Spirit, to bee over-jealous of the truth of them, as many poore tempted soules are, doth not become the faithfulnesse of Jesus Christ. The way to bee sure of the truth of the good things, is to taste and see how good the Lord is. Spirituall things are best felt and tasted with feeding upon them. Eat O friends, drinke, yea, drinke abundantly, O beloved.

3. For any to doubt whether they doe beleeve or no, I finde to bee a question only fit and proportionable for Christ himselfe to satisfie, who is called the author and finisher of our Faith. None can prove more properly to a soule it beleeves then he on whom it beleeves. Who can more properly shew one that he sees, then the light which enlightens him for that very purpose?

4. *Faith is truly and simply this*: A being perswaded more or lesse of Christs love, *and therefore it is called*, a beleeving with the heart. Now what infallible signe is there to perswade any that they are perswaded,

ſwaded, when themſelves queſtion the truth of their perſwaſion? There may bee ſome things which may ſtrengthen and helpe, which I ſhall hereafter ſhew you from the Word, which are by way of effects and properties of this faith and beleefe; but none can ſimply perſwade a ſoule that it doth beleeve, but hee on whom it doth beleeve: God ſhall perſwade *Japhet*. Who can more principally, and with clearer ſatisfaction perſwade the Spouſe of the good will of him ſhee loves, but himſelfe? Can all the love-tokens, or teſtimoniall Rings and Bracelets? They may concur and helpe in the manifeſtation; but it is the voyce of the beloved, *My beloved ſpake and ſaid unto me, Riſe up my love my faire one*, ſaith the Spouſe.

5. We ought to beleeve, till we be perſwaded that we doe beleeve; becauſe the more we doe beleeve the more we ſhall be perſwaded to beleeve: according to that place in the *Epheſians*, *In whom alſo after ye were ſealed with the holy Spirit of Promiſe: And he that beleeveth hath the witneſſe*: Though there is more to bee ſaid to this laſt Scripture. The way to bee warme, is not onely to aſk for a fire, or whether there

there be a fire or no, or to hold out the hands towards it, and away, and wish for a greater; but to stand close to that fire there is, and to gather heat.

6. We ought, I suppose, no more to question our Faith, which is our first and foundation Grace, then we ought to question Christ the foundation of our Faith: For as all Christian Religion is destroyed by the one, so all the salvation in that Religion to any soul in particular, by the other: Therefore it is said, they entered not in because of unbeleif; *And again,* The word did not profit, being not mixt with Faith in them that heard it. And hence is the Apostles caution, Take heed lest there be in any of you an heart of unbeleif.

7. It is Satans greatest policie, to put a soul upon such a question: For by this he sets on the soul for evidence from things which he knowes can afford little but a questionable assurance, as perswasion most upon marks and signes of our own sanctification, or works, which cannot hold good without Faith it self, to bring down CHRIST upon them; For he puts us clean back, if we observe. We are proving

proving our fath by our works, when as no works can be proved ſolidly good but by our faith; for without Faith it is impoſſible to pleaſe God. We know that every piece of coine or money is valued according to the Image and ſuperſcription that it bears, and if *Ceſar* be not there, though it be ſtill ſilver, yet it is not coyn, it is not ſo currant; and he that hath it, cannot make ſuch uſe of it, and ſo aſsure himſelf to trade with it, as otherwiſe he might do. So there is not any thing of ſanctification currant, and of true practicall uſe and comfort to a believer, unleſſe Ieſus Chriſt be there, and the Image of Chriſt which is righteouſneſſe &c. or true holineſſe. While Satan puzzles us in queſtioning our faith or believing, he keeps us off from believing, knowing that this is the condemnation. He that believeth not, is condemned already.

We

Wee are first to believe, and all other gifts will follow, &c.

HEre I cannot but wonder at any that keep souls in *acts* of *preparation* and *qualification*, from the *act* of *believing*, as if we could believe too suddenly; and many a one loses some degrees *of faith* while they are seeking it thus in the *evidence* of their *works*; for while faith is kept off from *Christ*, and the soul suspended, *faith* decays, and becoms *weaker* and *weaker*; when as if it were still exercised upon Christ in the promises, it would soon bring a clearer and more undeceiveable evidence with it, then can any other way be ministred unto it.

In the *Gospel* all are immediatly called to believe; to day if ye will hear his voyce: Sirs saith the Jailor, what must I doe to be saved? Believe say they on the Lord Jesus Christ. And this is the work, that yee believe on him whom hee hath sent, saith *Christ*, and saith *Philip* to the Eunuch, if

thou beleeveſt with all thy heart thou mayeſt; and he anſwered and ſaid, I beleeve.

So as I ſhall draw this concluſion for many that are in the darke in this point, both Preachers and people:

That none can beleeve too haſtily in Jeſus Chriſt our righteouſneſſe, becauſe righteouſneſſe is revealed from faith to faith; and while we beleeve not, we live not properly; for the juſt ſhall live by faith; and while we beleeve not, we may after a ſort be ſaid to be under condemnation; for hee that beleeveth not is condemned. So as we ought not to ſtay the exerciſe of our faith, either for repentance, or humiliation, or any other grace; but wee ought to beleeve, that wee may have theſe; for faith worketh by love, *&c.* And adde to your faith vertue, ſayth the Apoſtle, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſſe brotherly kindneſſe. All theſe are to bee added to faith, or worke from faith; nor are wee to ſtay our beleeving till wee bee aſſured by ſome ſignes that we doe believe; *we muſt beleeve that we may know that we doe beleeve; for the witnes comes by beleeving*, The ſpirit bear-

bearing witneſſe. *Yet to theſe I allow you any examination or tryall of your faith, which may conſiſt with beleeving.*

Well, I ſhall put ſome Queſtions to you after theſe grounds.

Queſt.

Is faith alwayes with full aſſurance:

Anſw.

Nay.

Queſt.

Can you conclude you have no faith becauſe you have not full aſſurance?

Anſw.

Nay.

Queſt.

You ſay well; for there are degrees of beleeving; one degree is to beleeve, another is to bee aſſured you beleeve. There are in the word beleevers of ſeverall ages; ſome are called little ones, weake ones, babes, children, ſtrong men, ſome are ſuch as have beene ſound beleevers, and are made weak through ſin, and temptation, and ignorance of the Covenant of free-grace, and their righteouſneſſe in Chriſt, and the glorious eſtate of a beleever under grace, *is a man that is not perfectly healed of ſome infirmity.*

For the nature and properties of true ſaving faith which I told you on, They are

better discerned in the word & Christ then in the soul that hath them, because they are not in the soul purely, but with mixture of corruption; which like mud in the water troubles the sight and the spirituall discerning, and that makes so many beleevers who can spiritually judge, care so little to see themselves in their own righteousnesse, but in Christs; as *Paul*, and be found in him, not having mine owne righteousnesse.

The nature and properties of true saveing faith, is almost the businesse of the whole new Testament.

1. The nature of faith is this, *It is called the ground of things hoped for, and the evidence of things that are unseene.*

The properties are every where described by repentance, and humiliation, and love, and godlinesse, and purity, and charity, and meeknes, and all holy conversation, and prayer, & hearing and obeying the wil of God. All these are with true faith; and a beleever is one, who though hee hath all these, yet he will not behold them in himselfe, but in Christ, and as *Paul*, *I live, yet not I, but Christ in me.*

Now the great mistake which I finde in this, and ages before, is the singling out the

the properties of a true faith, and ſending a Beleever for his aſſurance moſt thither, in himſelfe; which cauſed the beleevers of former ages to walke in bondage, though with the Spirit of adoption; and to make up their aſſurance much like the beleevers under the Law, from their obedience and repentance, and humiliation in themſelves Chriſt being much in the darke to them, and little ſeene then. And much of the ſame darkneſſe covers this age wee live in, who are very darke in that myſtery of glory which *Paul* ſpeaks on in beleevers, as *ſorrowing and yet always rejoycing*, as *dying, and yet behold we live*, as *having nothing, and yet poſſeſſing all things.*

But I pray, what temptation had you concerning your not beleeving?

Anſw.

I thought I was one of thoſe that could not beleeve, and that I being ſuch a ſinner, it was not for me to beleeve.

Queſt.

For your being one of thoſe that could not beleeve, I ſhall ſpeak to it in theſe queſtions.

1. Is there any exception againſt you in particular, in the whole Book of God? As

to say, you, such a one, or such a one cannot beleeve, you have no right to Christ?

2. Can the counsels of God, concerning the vessels of wrath bee knowne? Can any say I am not elected, seeing his wisdome is unsearchable, and his wayes past finding out?

3. Are not some called at the eleventh houre of the day?

1. The Thiefe upon the Crosse at the houre of his death?

Is not this Satans temptation then to perswade you to conclude any thing for your condemnation before hand?

2. For your other doubt of being such a sinner, and therefore not daring to beleeve, I shall put these questions to you.

1. Doe not they that would beleeve, onely if their sinnes were lesse or lesse hainous, beleeve rather upon some ground in themselves, then Gods command?

2. Doe not the promises belong to sinners as sinners:

Answ.

Yea; but as repentant sinners.

Quest.

What were the Churches of the *Corinthians, Ephesians, Colossians*? and what was

Paul

Paul before Christ came to him? Were they sinners or qualified? And what were all that beleeved, before they beleeved?

Answ.

They were sinners.

Quest.

Came not the promise to *Adam*, even then when he was dead in sin?

Answ.

Yea.

Quest.

Whether were not you in their condition or no, that is, a sinner, according to your own apprehension?

Answ.

Yea.

Quest.

Whether are not you then as free for Christ to come to, as they were?

Answ.

Yea.

Quest.

Whether are not the promises as free, and open to you, as to them: You being all alike sinners, and Gods will being revealed no more for ones election then anothers, no more for theire election then yours?

Answ.

Yea.

Queſt.

Whether are any promiſes made to any in Chriſt, or out of Chriſt, onely in themſelves? Is not Chriſt the onely qualified perſon for all promiſes? And ſo through Chriſt derived upon all his, we being ſaid to bee compleat in him; Doth not all fulneſſe dwel in in him, and all receive of his fulnes? And are not all the promiſes in him, Yea, and Amen?

Theſe Concluſions then I ſhal draw forth?

1. Election and condemnation being ſecret things belong to the Lord; and were not revealed in the Word to the end to hinder any from believing; for that were againſt Gods goodneſſe and mercy revealed; and they that make ſuch uſe of them, ſerve not the Lords ends, but Satans, for ſuch an end is againſt the ſweet ſimplicity of the Goſpel of Chriſt.

2. The only ground for any to believe, is the Word or Promiſe, not any thing more or leſſe in themſelves. This is the Commandment, that ye believe on the Son of God.

3. The promiſes of Chriſt are held forth to ſinners as ſinners, not as repenting ſinners, or humble ſinners, as any condition in

us upon which we ſhould challenge Chriſt; for then it is no more grace, but of works. Now we are freely juſtified by his grace.

4. What ever promiſe there is which hath any condition in it, it is ours in him, that is in Chriſt, who was the onely conditioned and qualified perſon for all promiſes, all being in him *Yea* and *Amen*; and all being compleat in him who is the fulneſſe.

A short Preface.

HAving thus far discoursed occasionally upon these temptations, I shall adde a few *Observations* more for clearing the *way* of *Salvation* a little further, and then I shall open the severall *waies* of *Revelation* that the *Mystery* of *Godlinesse* hath beene received in, and in what *seekings*, and in what *degrees Free-grace* hath beene enquired for in this present age.

I.

Gods first revealing himselfe to Man in goodnesse and Free-grace.

GOD hath revealed himselfe, under severall notions, and names, and orders of working to man; and in them wee are to rest, and not to forme up Meditations beyond them; for beyond them is infiniteneſſe, and glory, and wee may sooner bee dazeled then discerne any thing of God or the workings in himselfe. There lye the depths of the wisdome of God, and the *unsearchableneſſe of his waies*, and who can know the *minde of the Lord*? Or who hath *beene his Counsellour*?

God then that he might make himselfe out to the creature, first reveals himselfe in *goodneſſe*; and makes man according to some-

something in himself; so as there is more *Image* of a God in him, then in any other thing below: *For God said let us make man in our Image after our likenes*, Gen. 1.26. And herein is the goodnes of God, that he gives any being to any thing but himself, and any glorious being to man, more then to any other; For *what is man that he regardeth him, or the son of man that hee visiteth him? He hath made him a little lower then the Angels, and crowned him with glory*, Psal. 8.

Man being thus created, must know himself to bee but man, and a creature; and therefore hath a law given out to live by, and to order his obedience to him that made him: But man being made meerly by the will of God, is made onely to continue by the same will, and not unchangeably good; that the creature might consider the glory he had, not to be his own, but only at the pleasure of him that made him; which will and pleasure was revealed in the law of the tree of life, and executed upon the obedience and disobedience in the creature or man to this Law: And now man sins and disobeys, and by this is brought to see the power of him that created him, who

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in this beginning of things revealed himself only in glory, power, and dominion, to the world, and in no other form or notion to the creatures he made, but of Lord, or Creator, or Law-giver.

I finde there was *infinite wisdom* of God appeared in the suffering, the *fall* and *disobedience* of *man*; for by this the creature came to see and acknowledge it self under the power of a law, and in subjection, and *dependency* to him that created it: So as the *glory of God* was much advantaged by such a change; which if the creature had never experienced, could not have been so evident nor clear: And hence it is, that the *Angels* or *Spirits* of an higher order fell too, as well as *man:* so as by this, the *power* of God was made known to the creature, and the creatures subjection or dependency upon *God*, to it self: This change running through the order of the whole Creation, *Rom.* 8.

The creature being thus brought by it self under a change of condition, God raises himselfe advantages and glory from hence to make out himself before the creatures in his *power*, *will*, *mercy*, *love*, *&c.* that the world may know him more, and know that there

there is yet an infiniteneſſe in him not to be known; and all our knowledge is bounded in thoſe *things* which he hath made out for himſelfe to bee knowne by.

To the time of ſinning then, or the firſt diſobedience, the Lord revealed himſelfe only in glory and goodneſſe; his glory was in the creating and commanding; his goodnes in giving any thing a created being or ſubſiſtence for obeying, and laying out his Image or reſemblance upon one creature above all the reſt, and making man to have dominion under him, yet for him, over the Creation.

But man now falling under the power and curſe of a law, God reveals himſelfe in mercy, and in a notion of compaſſion and pitty, and ſeeks out man who was now a ſinner, and brings to him the tydings of ſomething in a promiſe; which though it might be darke to him, who was now *in the region and ſhadow of death*, yet God made it ſomething clearer by his dealings and carriage towards him, making coats for him and cloathing him, and taking care for him; and ſo holding forth ſomthing of compaſſion towards him; yet mingling it ſo with the curſe and change in the creation, and his

con-

condition, that he might live as well under the anguiſh of the *curſe*, as the power and comfort of the *promiſe*. And how much of Chriſt *Adam* knew, how much the firſt *Adam* knew of the ſecond is not revealed, not much ſurely; for this time and that under the *law*, was the time of the hiding of this Myſtery in promiſes and ſacrifices, and the keeping it ſecret till that which was called the Fulneſſe of time was come, and Chriſt was manifeſt in the fleſh.

II.

Gods Free-grace to ſinners more diſcovered.

WEE finde the Scriptures ſet forth God in a *notion of free-grace*, and therefore we muſt ſo order our *apprehenſions* and *conceptions* of God, that wee may know him in his *Free-grace*, as well as in his *Love*, and look on him and conſider him in this order of working. God firſt and more properly, had mercy upon man falne and under the *curſe*; and he is called a God *ſhewing mercies*, and *great in mercy*, and *rich in mercy*, and *plenteous in mercy*, *abundant*

dant in mercy, and *father of mercies*, and *the Lord God mercifull and gracious*: So as ſinfull man, who by the power of ſin and the curſe, was under condemnation (for *death entred by ſin*,) yet by a power more infinite then that of ſin and the *curſe*, was raiſed up to be the ſubject of this mercy, and that only thing about which this free-grace or mercy was exerciſed: And thus light was wrought out of darkneſſe, and good out of evill. And now a work of redemption, more glorious then that of creation is beginning to the world; and Gods worke of mercy is exceeding the worke of his power, and yet infiniteneſs in both; for God himſelf was to become a creature, or the ſon of man in this ſecond work, which he was not in the firſt. And thus wee ſee how this change in the creature makes only way and liberty for the fulneſſe of God to work out to the ſons of men, as well in a worke of redemption as creation; and ſaving thoſe that were made, as well as making them; yet this worke of redemption was carried at firſt in a Myſtery, rather of mercy then love; for there was little but a promiſe *of the womans ſeed revealed*; ſo as here was rather mercy appearing as yet then love, and a remedy propounded

to.

to man for ſin, by that time the ſin was committed, to ſhew that God was never an enemy, though man was. And ſo much of Gods *good wil* only revealed, as man might rather conceive himſelf not deſtroyed, then ſaved, and rather not damned then redeemed; And that in the *Prophet* ſets forth God rather at firſt in mercy and compaſſion to us, *None eye pittied thee, to have compaſſion of thee; when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee Live.* Ezek. 16.6. And the Apoſtle cals us *Veſſels of mercy, that he might make known the riches of his glory on his veſſels of mercy* Rom. 9.23. So as in this manner of revealing the infinite work of Salvation, wee may bee better ſatisfied, then by going out into the glory of *Gods Counſels*, where we may loſe our ſelves rather in the fulneſſe of *Truth*, then finde any. So as thus God hath drawn out things more to our reaſon; for how can we think God who is infinitely pure, whoſe eyes are purer then to behold iniquity, can love a *ſinner* as a *ſinner*? All love is from ſomething amiable in the thing loved; But what is there in man faln, and corrupted, for GOD to love or delight in, to make his

delight

delight with the sons of men, where is the comlinesse? Therefore God must from meer grace more properly then love, order some righteousnesse or new glory for man; in which hee may beautifie, adorne, and love him. And this is the righteousnesse of Jesus Christ, in which we are said to be chosen and predestinated to the adoption of sons. Thus God in free-grace had mercy on us, and gave Christ for us; and in him we are made capable of the love of God, and accepted in the beloved, *Ephes.* 1. 6. and not as some, that man was elected before Christ, the body before the head, and Christ for man, as shall appeare more fully in another place.

III.

More of Gods Free-grace and Love; of mans sin and redemption, discovered.

THe Scriptures reveale to us a *pure God, a just God, a perfect Law. the first man sinning, a law broken, a curse entring, mercy working in a promise of life, a way of salvatiõ darkly discovered, Jesus Christ this way, this Jesus Christ given for sinners,* and yet

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purchaſing ſinners; all this wrought in time, and yet a predeſtination and election of grace before all time, God loving us, and giving Chriſt for us, and yet loving us in the ſame Chriſt. Theſe things are thus brought forth in the Word, and the Spirit of God can onely guide us into ſafe conſtructions of the *myſtery thus revealed*, and how to draw the work of *Redemption* into ſuch order, that ſin and death by the firſt man may appeare, and righteouſneſſe and life by the ſecond, and ſomething of the counſels of God concerning both, before either was brought forth to the world; and yet but ſomething, and not all.

I finde, before ſin and righteouſneſſe did thus appeare in the world, that God is ſaid to predeſtinate, and elect, and chuſe us. I finde that all this worke, thus wrought in time, yet is ſaid to be preſent before *God* in all time; and therefore he is called the Lambe ſlaine ſo long agoe; and we are called *choſen in Chriſt before the foundations of the world were laid.*

So as all I can finde out of this gloryous myſtery, which is made up of ſuch contrary wayes, and workings of ſinne and grace, juſtice and mercy, an old *Adam* and a new,

new, and predestination or election of grace will only amount to this; That *man sinned, God had mercy, and gave his Son*, which was God with him from everlasting, to bee that for man, and in man, which hee could not bee in himselfe, righteousnesse and true holinesse: And thus man becomes a new creature to God againe, not in himselfe, but in another.

God still is the same, but man was not; nor is God the lesse unchangeable because of some severall carriages or distributions of the same worke about man; *mans falling*, and *redemption in Christ*; *mans sin and Christs suffering*, may be said to be but the love of God ordering man to the praise of his Free-grace through severall conditions, of innocency, sin, and righteousnesse.

Yet this I finde further, that the main & glorious work of Redemption, was that full and finall work, ordered by God the Father with himselfe. So as mans sin was onely serviceable to this, and was but for the bringing about of this, though not decreed of God, but occasioned by man, God foreknowing the changeablenesse of his creature, and so working by that, not taking any new counsels upon this change in man

man which hee tooke not before, but ordering this to that ſalvation he had ever ordained; nor is the revealing of Gods predeſtination or election in Chriſt, ſo much to let us ſee into the order of his Counſels (*for who hath knowne the minde of the Lord*) as to ſet up God in the glory of his power, will, and wiſdome before our eyes, that we may not looke at any thing as happening from its own cauſes, and to order us from conceiving any change in God, as if our ſin and Chriſts ſuffering had wrought any alteration in him, either to enmity or love.

If you would know this Myſtery without confuſion, and yet in admiration, know that all this worke of free-grace, and mans ſalvation in Jeſus Chriſt, was ever the ſame with God, who calleth things that are not, as if they were; and mans ſinning, and Gods revealing Chriſt in promiſes, and in the fleſh, and in the Goſpel, is, That the creature may partake of it; and whereas there is a work of ſin, of time, of perſons, of order, of Scripture notions, of manifeſtation; Theſe are but ſo many ſeverall wayes by which the worke of grace, love, ſinne, Chriſt, and ſalvation, is finiſhed in the things

things themselves. And all these severall parcels of Law, Gospel, Sin, Righteousnesse, Free-grace, Election, &c. goe to the making up this body of Christ the Elect; the Law could not have beene wanting, for then there had beene no transgression; and Sin could not, for then there had been no free-grace; and Righteousnesse could not, for then there had beene no redemption; and Free-grace could not, for then there had beene no mercy; and Election could not, for then there had beene no everlastingnesse of purpose of God. So as this one infinite worke of salvation is manifested in many parts to us, who could neither enjoy it, nor know it otherwise, not in that fulnesse nor infiniteneesse as it is in God. And these many parts make up that one worke of our Redemption in Jesus Christ; nor can wee know any thing of it but thus in parts, not in the whole or glorious entireneesse of it, We know but in part.

IV.

The Son of God how conſidered in the worke of Salvation.

THere are certaine Scriptures which containe the Myſtery; yet in the letter of them hold it forth under a divers notion or word.

1. *God ſo loved the world that he ſent his only begotten Son,* &c. Joh. 3. 16. with other Scriptures of this kinde, as 1 *Joh.* 4. 9, 10. *&c.*

2. Of the other ſort are theſe Scriptures, *God hath choſen us in him before the foundations of the world,* Epheſ 1. 4.

God hath ſaved us according to his owne purpoſe and grace, which was given to us through Jeſus Chriſt before the world was, 2 Tim. 1. 5. with other Scriptures of this kinde.

Now theſe words ſay, that God loved us, and gave Chriſt, and that hee loved us in Chriſt. And theſe may bee both true, according to the manifeſtation of this myſtery to us, for one Scripture containes not all of this myſtery of Gods love to ſinners. Some hold forth onely ſo much of it, as to make

make power and will in it appear; some, so much of it, as to make *free-grace* appear in it; some, so much of it, as to make love appear in it; some, so much of it, as to make predestination and election appear in it; some, so much of it, as to make Jesus Christ appear as the *Lamb slain before the world for sinners*; some, so much as to make Jesus Christ crucified in time for sinners; some, so much as to make *Gods love* appear in giving Christ; some, so much as to make *Christs love* appear in giving himself; some, so much as to make *Gods love* appear compleat to us in *Christ*; some, so much as to make Jesus Christ appear the *Son* of *God*; some, so much as to make him appear a Son of Man, and a Saviour of men; some, so much as to make him appear to die for all, and for the world, and some, so much as to make this all, and this world such onely as were his before the world, and only all such as he had loved and chosen.

And thus is the Mystery opened to the sons of men in each part of Scriptures, which like so many several Stars give out their *beams* and *light* for the manifestation of this Mystery of godlines, *God manifested in the flesh*.

Now

Now we muſt be ſure in our conceptions and notions concerning this redemption, that we raiſe not up, nor form any thing to comprehend this myſtery which God himſelfe would not fold up in any ſingle word or notion, there being ſo many diſcoveries and appearances of God, who though he be but one ſimple, pure, glorious eſſence, yet his creature man cannot behold him ſo, but as in ſo many ſcattered parts and beames of glory. Man cannot take God nor the myſtery of God in, but by way of parts and ſeverall kindes of excellency, and ſo view him in one thing with another, and ſo in Jeſus Chriſt.

So as when we would conſider the work of ſalvation in and by Jeſus Chriſt, wee muſt take heed of ſtraitning it into any ſuch thing as the effect of Gods love onely, leſt ſomething bee left out by our narrow conception, whereby the myſtery is but in part repreſented; and the other parts of the work have no roome, by which though wee may know more of one part, yet wee may know leſſe of another; like one who pumping water through a narrow pipe, fils not his veſſell, while another that workes through a larger, filleth his: And indeed

the not taking in Scripture notions in their spirituall extent and variety, but going out into some one notion more then another, which agrees better with some Principle in us, may make us rather opinionated, then spiritually wise.

But in the worke of salvation, we must consider Jesus Christ as he is revealed without his incarnation, before his incarnation, and in it; without it he is revealed to be the *word* of *God*, the *wisdome of God*, *God with God &c. Before it*, hee is revealed to be the *seed of the woman*, *the promise*, the *elect*, the *covenant*, the *Angel of the covenant*, &c. *In the Incarnation*, hee is revealed to bee *Emmanuel*, *or God with us*, *Jesus*, *Christ*, the *Redeemer*, the *Mediator*, the *Priest*, the *Propitiation*, *the Son*, and the *Son of Man*, &c.

Now these severall notions will direct us, and order us to a Scripture-revelation of this Mystery; for when wee reade of this Son of God, under the names or notions last spoken of, as the Son, or Jesus, or Redeemer: Then wee are to consider of this worke of redemption in the flesh manifested, and amongst us: and then consider what part of the work comes under that notion.

And

And when we reade of his other names, we are to consider what part of the mystery fals under those, either without incarnation, or flesh, and so he was one with the father, *&c.* or else before incarnation, and so hee was in the time of the Law of ceremonies and types; and from all these wee may safely draw this.

That the Son of God, as Jesus and Christ, and so manifested in the flesh, was sent out, and given as it were of God; foretold and figured before hee was given, ever with God, being God himselfe, and everlastingly present, both as God, and as God and man in the election of grace, being the elect in whom wee are chosen, and whose body we are.

These notions of God, as the Word, and as Jesus, Christ, and Redeemer, and Mediator, is but the drawing forth the Mystery of Redemption in its severall parts and degrees: And all this is true, that God loved us, and gave Christ, and wee are chosen in Christ, and he was the Lamb slain both before the world in purpose, and in the world according to this purpose: Nor are wee to consider Gods love to us without Christ, nor Gods love to us before Christ,

nor our selves out of Christ, in whom we are chosen: But rather thus, God loved us in Christ, and yet gave Christ. And all this is true in the way and order of manifestation, beyond which wee cannot see: nor can we in a Scripture-way consider any act of grace from God but in the Son, there being no way of union and communion with God for man, but by him who is both God and man.

V.

Gods love manifested in the Gospel-expressions.

WHere ever there is any appearance of God in mercy or grace, or love, there is Gospel, and where ever there is any Gospel, there are such expressions and appearances of God: As in the old Testament wee finde him under these names, the *Lord thy God*, the *Lord*, the *Lord mercifull, and gracious, long suffering*, and of much *goodnesse*: A *Lord passing by the transgression of his people*, loving *His freely*, counting them the *Apple of his eye*, the *Signet upon his hand*, his *Jewels*, his *Vineyard*, his *children*.

And

And in the new *Testament*, where *God* appeared in the *fulnesse of love*, there he is called a *Father of mercies*: and his grace, *free grace*, and his love, a *love manifested*, and *unsearchable*.

And thus the soul is to look on him, and consider him in *grace*, not in glory; in *love*, not in *righteousnesse*: And this is that which will draw on the soule to have *communion* with him. We have onely to doe with him now in the *Gospel-appearances* and *expressions*. In our first man *Adam* we had to doe with him onely in a way of subjection and righteousnesse: but now in our second *Adam*, in a way of son-ship, or adoption and free grace.

VI.

The new Covenant no Covenant, properly with us, but with Christ for us.

God makes no *Covenant* properly under the *gospel* as he did at first; but his *covenant* now is rather all of it a *Promise*. *Man* is not restored in such a way of *co-*

venant and condition as he was loſt, but more *freely*, and more by *grace* and *mercy*; and yet God covenants too, but it is not with man onely, but with him that was God and Man, even *Jeſus Chriſt*; he is both the Covenant and the Meſſenger, or Mediator of the covenant, God agreed to ſave man, but this *agreement* was with Chriſt, and all the conditions were on his part; He ſtood for us, and articled with God for us; and performed the conditions for life and glory: And yet becauſe we are ſo concerned in it, it is called, A Covenant made with us, *I will make a new Covenant with them*: and yet that it may not be thought a covenant onely with us, as the firſt was, it is called a new Covenant, and a better Covenant, and Chriſt is called the Mediator of it. And leſt we ſhould think ſome conditions were on our parts, as in the firſt, it is added, *I will write my law in their hearts, I will put my Spirit within them*: So as in this new Covenant, God is our God of *free grace* and *righteouſneſſe* on his part, not for any conditional *righteouſnes* on ours; yet in Scripture it is called ſtill a Covenant, becauſe God is our God ſtill in a way of *righteouſneſſe*, though

though of *Redemption* too, and of *Condition* too; yet not on ours, but on Christs part for us; and yet it is a covenant with us, because we are Christs, 1 *Cor.* 3.

VII.

Gods manner of Covenanting.

GOd takes us into covenant, not upon any condition in us before; he brings with him Christ, and in him all the conditions, and makes us as hee would have us; not for the covenant, but in it, or under it; we are not his people before he be our God first. *I will make a new covenant with thee, I will be thy God, and thou shalt be my people. I will write my law in your hearts, and put my Spirit within you,* Heb. 8. 10. *You have not chosen me, but I have chosen you.*

VIII.

They that are under Grace revealed, are no more under the Law.

WHile we are out of *covenant* with God, we are in our owne judgement, and others, uuder the *curse* for any breach of law or *disobedience*. But when we are once under grace revealed, we are ever under grace, and no more under the *law*: The *law* can onely tell a *believer* he *sins*, but not tax him for any. *We are not under the law, but under grace. Who shall lay any thing to the charge of Gods elect? Who shall condemne? It is Christ that died,* Rom. 8. 33.

IX.

When God is said to be in covenant with a Soule.

A Soule is then properly, actually, or expresly in *covenant* with *God*, when God hath come to it in the promise, and then

then when it feels it ſelf under the power of the Promiſe, it begins only to know it is in *Covenant*; and yet to yeeld and obey, as if it were but to enter into that *Covenant* which God hath made with it in Chriſt, before it could do any thing; ſo as they that believe, doe rather feele themſelves in that *Covenant* which God hath made with them without any thing in themſelves, either *faith* or *repentance*, *&c.*

X.

A juſtified perſon is a perfect Perſon.

A Perſon juſtified, or in *Covenant*, is as pure in the ſight of God as the righteouſneſſe of Chriſt can make him, (though not ſo in his own eyes, that there may be work for faith) becauſe God ſees his only in Chriſt, not in themſelves: and if they were not in ſuch a perfect righteouſneſſe, they could not be loved of him, becauſe *his eyes are purer then to behold iniquity*, or to love a ſinner as a ſinner.

XI.

Sin ſeparates not his from God, but from Communion with God.

NO ſins can make God, who loves for ever and unchangeably, love us leſſe; and yet a believer will grieve for ſin, becauſe it grieves the Spirit of his God; and though he know ſin cannot now ſeparate from God, yet becauſe it once ſeparated, he hates it, and becauſe it ſeparates ſtill: though not from God, yet from Communion with God, *grieving the holy Spirit of God.*

XII.

Chriſt in the fleſh.

CHriſt in the *fleſh* was God himſelfe, who that he might reveale his love to us, made us partakers of the divine nature, by faſhioning our nature for his own glory to live in, and by being both God and man amongſt us, and for us; and herein is the myſterie of reconciliation: None but the

nature,

nature of God could reconcile God, and no nature but mans that had *sinned* could properly suffer for man; therefore *there is one Mediator betwixt God and man, the man Christ Jesus.*

XIII.

Christ being in our nature.

CHrist was *love*, *mercy*, and *riches* of *free-grace* manifested in the flesh, and in our nature, that they might flow out more abundantly upon our nature, on the *vessels* of *mercy chosen in this Christ before the foundations of the world.*

XIV.

Christs Love.

CHrists Love must needs exceed all the love of the children of men; for he was the very love of God clothed in flesh and blood. This is he *that was red in his apparel, as he that treadeth in the winepresse,*

XV.

XV.

Christ doing and suffering for our sakes.

CHrist came into the world, that hee might doe what we could not do to the fulfilling of the Law, and suffer, what we could not suffer for the breach of the Law.

XVI.

Christs Mediatorship.

CHrist standing now as a person betwixt God, and the children of men, takes in the fulnesse of righteousnesse and sin from both natures; righteousnesse from God, and sin from men, whereby all the sins of his people are fully done away by the infinite glory of that righteousnes, both from himself and us.

XVII.

The right generall redemption by the ſecond Adam.

CHriſt is the ſecond *Adam*, in whom all are made alive; as all in the firſt *Adam* were dead; but not ſo, as if all who were dead in the firſt *Adam*, were made alive in the ſecond: but as the firſt *Adam* was the perſon in whom all that are dead did die, ſo Chriſt is the ſecond *Adam*, in whom all that are alive do live; for Chriſt is the common nature of the *living mankinde*, who live unto righteouſnes, as *Adam* was the common nature of the *dead mankinde*, who die unto righteouſneſſe: *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one many are made righteous*: God hath concluded all under ſin, *That the promiſes by faith of Jeſus Chriſt might be given to them that believe*, Gal. 3. 22.

XVIII.

Christs Love.

THe Love of Christ exceeded in this, that hee gave himselfe to *die* for us when we were *enemies* to him, and crucified him our selves, who came to be crucified for us; and could neither love him, nor pitty him for what he did, *For while we were as yet sinners, Christ dyed for us, and greater love then this hath no man.* This is the mystery, that man could not live in Christ till he had killed Christ first. And thus he was wounded in the house of his friends. *O all yee that passe by the way, behold and consider if ever there were mystery like unto this mysterie.*

XIX.

Christs Blood.

THe Blood of Christ was not the blood of man only, but the blood of the Son of God, and therefore it was a price for sin: the very power of the God-head as it were bleeding for sin, by which it is called,

led, *The Redemption of his blood*, and *the blood of the Son of God.*

XX.

Chriſts blood powred out.

THe blood of Chriſt powred out, wrought greater compaſſion in God towards men (I ſpeak as a man) then the ſufferings of all the men in the world could doe, becauſe he being begotten of God himſelfe, and the *expreſſe Image of his Perſon* though he could not ſuffer being ſo infinite a *glory*, yet becauſe that *perſon* ſuffered which was God and man, or the Son of God in man, the Father in an unſpeakable way beheld the travel of his ſoul, and was ſatisfied.

XXI.

Chriſts Veſture dipt in Blood.

Chriſts *garment* which he was deſcribed in by the *Prophets* under the *law*, is of a colour to ſet forth love and ſuffering under the Goſpel; for this is *he that came from Bozra with his garments died red.*

XXII.

XXII.

Christs comelineſſe.

THe comelineſſe of Chriſt in the Goſpel is a moſt *deſirable comelineſſe* for the ſons of men to love; it is the glory of the *onely begotten Son of God*, full of grace, the ſweeteſt object for thoſe in miſery to delight in. This is that *beloved* which is more *then another beloved.*

XXIII.

Christs Beauty.

CHriſt hath both the form and power of love in him, and therefore it is that his Spouſe, or His, behold him as White and Ruddy, & the *faireſt among ten thouſands*; White in the glory of his Godhead, & Ruddy in the ſufferings of his Manhood: and becauſe of his *ſweet oyntments* or *powrings* out of ſpirit the *Virgins* follow him, for his hands *drop myrrh upon the ſoul*, even *ſpirituall graces* upon the *handles* of the *Lock*

XXIV.

Christs Names.

CHrist will be known to *his* by no other Names, but the Names of *love* and *grace*; a *Lover*, a *Bridegroome*, *a Physitian*, a *Saviour*, an *Emmanuel*, or *God with us*, an *onely begotten Son of God*, the *brightnesse of his glory*, a *mercifull and faithfull high Priest*, *a Sacrifice for sin*, *a Mediator*, *an Advocate for sin*, *a Beloved*; and he brings a *Soule* to the *Banquetting-house of Spirituall things*, and his *Banner* over it is *love*.

XXV.

Christ and His.

CHrist having adorned *his* in the *riches* of his *righteousnesse*, lookes on them and loves them in his own glory, so as they both *love* one another; *Christ* and *His* delight in one another, *Thou hast ravished my heart*, *my sister*, *my spouse*; *Thou hast ravished my heart with one of thy eyes*, *with one chain of thy neck* saith Christ; and

saith

saith the *Spouse*, *My beloved is the fairest amongst ten thousands*.

XXVI.

Christs love in heaven to us, or Christ exalted.

THE love of Christ is more now in Heaven towards us, by how much more the love of God is gloriously shed abroad within him, yet his *Nature* is the same; for he is no lesse Man, nor more God then he was; but more *excellently God and Man*, even the *Man Christ Jesus*.

XXVII.

The Gospel is Christ revealed.

THE *Gospel* is *Christ himself*, and *love revealed*, or the *Word of God* in the *Word*, or the glad tidings of what he hath done and suffered for sinners, and over whom he hath *conquered*, being Captain of our *salvation*, having *spoiled principalities* and *powers*, making a *shew of them openly*; *and triumphing over them*, Col. 15. It is the *ministery* of *life* and *peace*, and *glory*.

glory, or God *speaking to men from Heaven, and intreating them to beleeve*, that he was *born* of the *seed of David*, *suffered*, *died*, and *rose again for their justification*; and that they are *sitting together with him in heavenly places*.

XXVIII.

The Mystery of Christ in the Gospel, a Mystery of Love.

THE whole businesse of Christ, as it was begun in *Love*, and brought forth in *Love* unto the world, and all the *actings* and *workings* of it from Gods *being* in Christ, to Christs *sitting* at the *right hand of God*, are but a *Gospel*, or *story of unspeakable love* revealed to the *world*; so the *carrying* on of all yet, is in *love*; *man* in this *Gospel* is only to be *perswaded* of such love in love, and *sweetly tempted* and drawn to love again in the *ministery* of the *Gospel*; and the *spirit* of love and adoption is shed abroad by the *Gospel* in the *soules* of *men*, to *reconcile* them who are otherwise *enemies* in their *mindes* by *wicked workes*, and to make them love him,

him, who never was an enemy to them in *Jesus Christ*, in whom they were chosen, though the mystery is revealed to us under a *parti-coloured* work of *sin* and *grace*.

XXIX.

A Beleevers glorious Freedome.

THE *Spirit* of *Christ* sets a *Beleever* as free from *Hell*, the *Law*, and *Bondage* here on *Earth*, as if he were in *Heaven*; nor wants he any thing to make him so, but to make him beleeve that he is so: for *Satan*, *sin*, *sinfull flesh*, and the *Law*, are all so neare and about him in this life, that he cannot so walk by sight, or in the clear apprehension of it, but the *just doe live by faith*, and *faith is the evidence of things not seen*.

XXX.

All the sins of Beleevers done away on the Crosse.

THere is no sin to be committed, which Christ did not pay down the price of his blood for upon the *crosse*; *making peace through*

through the blood of his croſſe, and yet a beleever will ſin as tenderly, as if all his ſins were to pay for yet, knowing that hee is not redeemed to ſin, but from ſinne; not that hee may ſin, but that ſinning hee may not ſuffer for ſin, *Chriſt is riſen for our juſtification.*

XXXI.

Chriſt offered to ſinners.

CHRIST in the Goſpel cals out of Heaven to ſinners by that very name, and tels them he hath ſalvation for them if they will beleeve him. Nor doth hee ſtand upon what ſins, leſſe or more, greater or ſmaller; ſo as none can ſay they are not called on, and proffered ſalvation, be they never ſo ſinfull.

XXXII.

A Beleever muſt live in Chriſt, not in himſelfe.

A Beleever hath a twofold condition; (yet as a beleever but one) in Chriſt, in himſelfe; yet he ought ever to conſider himſelfe

himselfe in Christ by faith, not in himselfe; in Christ he hath perfectly obeyed the whole Law, perfectly suffered and satisfied for all his sins to the Justice of God, and in Christ is perfectly just and righteous; and therefore it is said that *our life is hid with Christ in God*, and *wee are raised up with Christ*, and *made to sit together in heavenly places in Christ Jesus*, even already; but in himselfe there is a body of lust, corruption, and sin; and there is a Law revealing sin, accusing, and condemning. So as if a beleiver live only by sense, reason and experience of himselfe, and as he lives to men, he lives both under the power and feeling of sin and the Law: But if hee live by faith in Christ, beleeving in the life, righteousnesse, obedience, satisfaction, and glory of him, he lives out of the power of all condemnation, and unrighteousnesse. And thus a beleever is blessed only in a righteousnesse without, not within; and all his assurance, confidence, comforts, are to flow into him through a channel of faith, not of works, beleeving himselfe happy for what another, even Christ, hath done for him, not what he hath done, or can doe for himselfe.

XXXIII.

XXXIII.

How Christ and a Beleever were one in sin and righteousnesse?

ALL the ground of a beleevers righteousnesse and salvation, and exemption from the Law, Sin, and the Curse, is from the nature office, and transaction or work of Christ, and Gods accounting, or imputing; Christ stood cloathed in our nature, betwixt God and man, and in that with all the sins of beleevers upon him, *God having layd on him the iniquities of us all*: In his *Office* he *obeyed, suffered, satisfied and offered up himself*, and now sits as a Mediator to perpetuate or make his sacrifice, obedience, suffering, and righteousnesse everlasting: And thus *bringing in everlasting righteousnesse*: And God he accounts, reckons, or imputes all that is done in our nature, as done by us, calling things that are not, as if they were: And in his person as in our person: And thus he is *made sin for us, who knew no sin, that we might be made the righteousnesse of God in him.*

XXXIV.

XXXIV.

We must come before God as having put on Christ first, not as sinners, and unrighteous.

A Beleever in all his dealings with God, either by prayer, or other way of drawing neere, is to state, and consider himselfe thus in Christ in the first place, and to put on the relation of Sonship and Righteousnesse, and to look at, or consider sins no otherwise in himselfe, then as debts paid and cancelled by the blood of Christ: and by this all bondages, feares, and doubtings are removed, and his Spirit is free, *For the Sonne hath made him free*: And now hee comes in the *spirit* of *adoption*, and cals God Father: And here begins all, *faith, hope, confidence, love, liberty*, when as others dare not beleeve themselves in such a condition, till upon terms of humiliation, sorrow for sin, works of righteousnesse, they have as they thinke, a reasonable measure, price, or satisfaction to come with, and then begin to beleeve, hope, and be confident: And thus in

way of compounding and bargaining with God, deale with him at all occasions: but such *submit not to the righteousnesse of God*, and the *free-gift of justification by grace*, and give *not glory to God*: For they that beleeve upon something first in themselves, shall *as they have kindled a fire, lye down in the sparks of their owne kindling*, and have nothing in Christ, because they will not have all in him, for wee must either have all in him, or nothing: And though some will have all in Christ for *salvation*, yet they will have something in themselves to beleeve their interest in this *salvation*; and though this bee not to reject *Christ* for *righteousnesse*, yet it is to reject his *free-promise*, or *word of assurance* for this *righteousnesse*, and rather to bee perswaded upon sight then faith, and sense then promise, and something in our selves then in himselfe.

XXXV.

The Law is now in the Spirit, and in the Gospel for a Beleever to walk by.

The Gospel is both a perfect law of life and righteousnesse, of grace and truth; and therefore I wonder at any that should contend for the *ministery* of the *Law* or *ten Commandments* under *Moses*, Which is of lesse glory then that which is now revealed and exceeds in glory, and should strive for a Law without the Gospel, which is in the Gospel: Nor is the holinesse and sanctification now such as is fashioned by the *Law* or outward *Commandment*, but by the preaching of *faith*, by which the *Spirit* is given, which renews and sanctifies a beleever; and makes him the very *Law* of *Commandments* in himselfe, and his heart the very two *Tables* of *Moses*: And though the *Law* be a *beam* of *Christ* in *substance* and *matter*, yet wee are not to live by the *light* of one *beame* now when the *Sun* of *righteousnesse* is risen himselfe; that was a fitter light for those who lived in the region and shadow of death: And it is

with

with the Law now, or light of righteouſneſſe, as it was with the light in the Creation, when that which was ſcattered was gathered into one body of light: So Chriſt now being revealed, holineſſe and righteouſneſſe, as well as grace and love, is revealed in him and gathered up in him. And what need wee light up a candle for the children of the day to ſee by? What, is there any ſtriving for a ſtreame in the channell, when the fountaine is open? Nor doth it become the glory of Chriſt revealed, to be beholding to any of the light upon *Moſes* face. The *word is now made fleſh and dwels amongſt us, and we behold his glory as the glory of the only begotten Son, full of truth as well as grace.*

XXXVI.

Legall and Goſpell-Commandments and Duties.

GOſpel-Commandments, and Legall-Commandments doe not command in the ſame power, in the ſame manner, or to the ſame end: The Law commands us to

obey, to love, to feare, to be holy, that God may be our God, and we his people; the Gospel commands us to obey, and love, because we are the *people of such a God*; The Law commands us in the *power of God* as a Law-giver, and Tutor, or Minister; the *Gospel* in the power of a *Father*, the *Law* commands by *promises* and *threatnings*, *blessings* and *cursings*; the *Gospel* perswades rather then commands, and rather by promises, and exhorts rather then bids, and reasons us to duty rather then enforces, and rather drawes us then drives us: and by setting forth promises, and priviledges, and prerogatives, and works done on Gods part, and Christs part for us, and in love rather argues us into doing and working, and loving reflections again: and Christ is chiefly propounded both for *holinesse* and *obedience*, for *mortification* & *newnesse* of life: So as the *Gospel* commands us rather by *pattern* then *precept*, and by *imitation* then *command*, *Heb.* 12. 1, 2, 3.

Nor to the same *End*. The *end* of the *Law* was to *bondage*, *feare*, *tutorship*, *revealing of sin*, *outward obedience*, and *conformity*: The *end of Gospel-lawes* is to *love*, *newnesse*, *of spirit*, *praise* and *thanksgiving*

giving for *righteousnesse*, and *life* received, and testimony to our righteousnesse received in Christ. *Having these promises, let us cleanse our selves from all filthinesse both of flesh and spirit*, Rom. And thus, *Christs yoke is easie, and his burthen light*, and *his Commandements are not grievious*, for they are *Commandements* that carry life and power, and quicken to that duty they command, like the Sun who warmeth us in the very shining upon us: and we work, and walk, and live under the Gospel, as being saved already, and redeemed, and bringing forth the power of this redemption and salvation, through the *spirit* of *adoption*, freely working to the praise of that *free-grace*, and freely obeying for such free redemption, and doing every thing in love, because of the love shed abroad in our hearts; and neither taking in *judgements*, nor *hell*, or *damnation*: Nay, nor *Heaven*, nor glory, to force on the work, or quicken the duty: but doing all from the *Law of the Spirit of life in Christ Jesus*, except when corruption or temptation hinders the freenesse and spiritualnesse in the duty.

XXXVII.

The Gospel in the holinesse and grace of it.

THere is doctrine of *holinesse* in the Gospel, as well as *grace* and *love*; and there are *commands* for *obedience*, as well as *tydings* of *forgivenesse*: *The grace of God that bringeth salvation hath appeared to al, Teaching us, that denying ungodlynes*, &c. *we should live soberly, righteously, & godly*, Tit. 2. 12. And this kinde of Gospel is such in the revelation of it as fits both *God* and *man*: *God* the *Father* may bee seene in commanding holinesse, and the Spirit in forming the holinesse commanded, and the Son in redeeming us to holinesse, even to the will both of the Father and the Spirit. And this Gospel fits *man*, who is made up both of *flesh* and *spirit*, and so hath need of a *law* without, and in the *letter*, as well as in the *heart* and *spirit*: *The Law is spirituall, but we are carnall*, Rom. 7. Nor can such a state of flesh and spirit, be ordered by a law only within; for the *Word* and *Law* of the spirit meerly is for a *spirituall condition or state of glory*, as Angels, who only

only live by a *law ſpiritual*, or *Word* of *Revelation*: But our eſtate here being partly carnall, muſt needs be ordered yet in part by the *Law* of *a carnal commandment*, and yet this *Law* is not ſuch as it was before, a meer *Law* in the letter, but it is now under the *Goſpel*, a law of life, ſpirit, and glory; it is a *law* in the hand of *Chriſt*, and with the *promiſes* of *Chriſt* about it to make it ſpirituall indeed, And this is according to the *juſt*, *wiſe*, and *righteous diſtribution* which *God* hath made to our *divers* eſtate of *fleſh* and *ſpirit*, by dealing out to us both the *word* and *ſpirit*, the *letter* and *life*. Therfore the *Word* is called *Scriptures* given by inſpiration, and is profitable for doctrine, *&c.* 2 *Tim* 3.16,17. And the *Spirit* is called the *anointing*, and *teacheth all things*, 1 Joh.2.27. And *I will put my law in their mindes*, Heb.8.10,11. *And the Comforter whom I will ſend, he ſhall teach you*, Joh.14. 26. 1 Theſ. 4.9. Acts 2. 17.

Thus, whatſoever *doctrine* of *holineſſe* is in the *new Teſtament*, we are to receive it, becauſe it is now the doctrine of him who is the *Lord Jeſus Chriſt*, the *Lord* as well as *Jeſus Chriſt*, and one who *commands* as well as *ſaves*: Nor is there any *covenant of*

works in such kinde of obedience: Life is given us to make us obey, but not for obeying.

XXXVIII.

The new Covenant further set forth to bee meerly a promise.

THe *Covenant* that is called the *new Covenant* that God makes with his now under the Gospel, is all on his owne part, without any thing on mans, he makes himselfe ours, and makes us his, all is of his own doing: though a *Covenant* in the *strict legall common sense*, is upon certaine *articles* of agreement, and conditions on both sides to be performed: Thus stood the *old Covenant*, there was life *promised* on *condition* of *obedience*, and so in *covenants* and *contracts* betwixt *man* and *man*, but now there is a *Covenant*, or rather *promise* in Jesus Christ, who is called the Mediator, or Mannager of the Covenant, in which God gives himself freely in Christ, to be the God of a poore sinner, Christ undertaking all, both with the Father and the soule: such

ſuch a kinde of *covenant* was eſtabliſhed with *Noah*, *Gen.* 9. 11. *Behold I eſtabliſh my covenant*, *&c.* nothing required on *mans part*: This is called a *new Covenant*, for it is cleare againſt the ſtraine of the old, wherein man was to have his life upon condition: Yet it were good, that wee did not reſt too much in the notion of a *covenant*: Nor is it the way of a *covenant* that the Goſpel uſes, but rather the promiſe, or grace, or ſalvation; for the *Spirit* uſes the word *Covenant* only by way of alluſion; and becauſe the ſoul being under the power of the ſpirit, doth it ſelfe contract and covenant with God to obey, though God gives no life in ſuch a way of a covenant or obedience. And I obſerve, that the uſage of this *word* hath a little corrupted ſome in their notion of *free-grace*, and makes them conceive a little too legally of it: And I conceive, that the Doctine of it in *Heb.* 8. 10. &c. *I will write my law &c.* And *I will take away your ſtony heart*, *&c.* *And put a new ſpirit within you*, *Jer.* 31. 31. *Ezek.* 36. 26. doth cleare it to be onely promiſe and grace, and free love to a ſinner, for if any thing were to bee done for life or ſalvation, we ſhould darken the glo-

ry of *free-grace*, and make it a *promise* neither wholly of *grace*, nor wholly of *works*. If it be of *grace*, it is no more of *works*, otherwise *grace is no more grace*, Rom. 11. 6. Nor is this *promise* of *salvation* given to *sinners* as *sinners*, barely, simply, and singly; nor as *qualified* or *conditioned*; not to *sinners* as *sinners*, for God can only love in Christ; nor as *qualified* & *conditioned*, for so *life* should be purchased *by us*, rather then *for us*; so as we are only *sinners* in our own and others *judgements*, but truly loved in Christ when the promise comes. And thus the Scripture cals us *ungodly*, and *sinners*, and *children of wrath*: Not that we *are* so, but *seem* so: or not so in *Gods account*, but the *worlds*: So as here is ground enough for any to *offer salvation* to the *veriest sinners*, and for the *veriest sinners* to receive; for *God is in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation*, 2 Cor. 5. 19.

XXXIX.

XXXIX.

The way of aſſurance for Beleevers.

THe ſureſt knowledge that any one hath that they have received the *promiſe*, is, the cloſing of their heart with Chriſt, the reall *receiving* and *beleeving*, the *relying* and *going* out of the heart upon Chriſt: *the juſt ſhall live by faith*, Rom. 1. 17. *We walk by faith, and not by ſight.* This was the aſſurance the *Father* of the faithfull had, *who ſtaggered not at the promiſe, but gave glory to God.* Yet this *aſſurance* is ſuch, as the *ſoul* cannot be content with only, there is ſomething in *man* beſide *faith* to be *ſatisfied*, *reaſon* will have more *light* to ſee by: and therefore the *working* of the *ſpirit* in new *obedience*, and *love*, and *repentance*, and *ſelfe-deniall*, are ſuch *glimmerings* as the *ſoule* may bee *refreſhed* by, though not *ſtrengthened* by; and *comforted* by, though not *ſupported* by: *Works* though they cannot aſſure by *themſelves*, yet raiſed up by *faith*, may with it cheer up the *ſoule*: If wee *beleeve* more of

the

these *works* then wee see or feele, and so *strengthen* them by faith, they may bee like the *tokens* and change of raiment by which *Jacob* was perswaded that *Joseph* was alive; by these wee may bee better perswaded that we *live*, and *live* in Christ: Therefore the *soule* being a reasonable and *discoursive spirit*, is much satisfied in such a way, when the Spirit of God helps it to reason, and draw conclusions, as thus:

The *Word* saies, *Whosoever beleeves shall not perish.*

But, I believe, saith the soul, *and therefore according to this Word; shall not perish.*

The *Word* saies, To *beleeve*, is to *receive*, or put *confidence* in, or *trust*, as in *John* 1. 12.

But, I receive Jesus Christ for mine, I trust in him for salvation, therefore I beleeve.

The *Word* sayes, *Repentance, love, selfe-deniall, obedience* to the *will of God*, are all the fruits of the *spirit*, but these are in me; I can *repent*, and *love*, and *deny* my selfe, and *obey*.

The *Word* sayes, That we are *compleat* in Christ, and *righteous* in Christ; but when I *repent*, or *love*, or *obey*, I *beleeve* I am in Christ;

Christ; and therefore, my love, and repentance, and obedience is such as I may beleeve, though not in themselves, yet in him to bee good and spirituall.

And thus a believer may believe for assurance, and yet reason for assurance: And some other questions a beleever may put to his owne spirit, and draw it out into more conclusions for beleeving: Am I Christs or my owne? If I bee Christs, doe I walke with Christ? and live to Christ? and obey Christ? Doe I delight in Christ, and those that are Christs? Or doe I live to my selfe? to my lust? to my profit, or credit? to others, or the world?

XL.

The Gospel-Ministration very glorious.

THe *ministration* of the Gospel exceeds in *glory*: for now under the *ministery* of Jesus Christ himselfe, the *heavenly things themselves* are brought forth, the *free love* of God in Jesus Christ, and the *free love* of Jesus Christ himselfe, all the *powrings out of spirit*, and the full *discoveries*

ries of *love*, were reserved for *Christs* own *day*; the Kingdome of God, the *righteousnesse*, the *justification*, the *forgivnesse* of *sins*, the *spirit* of *comfort*, the glorious *liberty* of *peace*, and *joy unspeakable*, are the glory of *Christ* come in the *flesh*, the *treasures* that went with his own *person*; they under the *Law* saw this day but afar off, they saw but the *blood* of *Buls* and *Goats*, and *grace* and *peace* afar off: but blessed are our *eyes*, for we *see*, and our *ears*; for we *hear* that which *many Kings* and *righteous men* have desired: we see the *Son of God bleeding* himself, and are under a more *spirituall sprinkling* then they; they were under a *fleshly purifying*, they were as *children* and *servants* that were not at age, and so had neither the *use* nor *freedome* of the *heavenly inheritance*; they were subject to *death* and *bondage*; we are *delivered to serve him without feare*: they were kept under the *schoolmaistership* of the *Law*; we (now the *fulnesse of time is come*) enjoy the *pretious liberty of the sons of God*; the light which they lived in before, was glorious; compared with the darknesse the *Nations* lived in, even under a *region and shadow of death*; but it was darknesse compared with the *light of the*

Gospel

Goſpel; now *light covers the earth*, and it is not ſuch a *enlightning* as that of *mount Sinai* to *bondage* and *feare*, a *light with ſmoak* in it, and *thunder* in it, or a *light with types* and *terrour* in it, but a more *cleare*, *comfortable*, and *ſoul-refreſhing* light; the *beams of Chriſt* now *ſhine* with *grace* and *love* upon the ſoules of his people, like the Sun in the Spring time, in whoſe *light* there goes a vertue which cauſes the earth to ſpring and bloſſome: So doe the *ſoules* of the *Saints* under the *Sunne of righteouſneſſe* now; *grace*, *mercy*, and *ſalvation* is in the light thereof; and *love*, *joy*, *peace*, with all the *fruits* of the *Spirit* doe appeare.

So as *Goſpel-times* have the *ſubſtance* and body of *Chriſt*, and all that is *Chriſts*; the Goſpel-miniſtery hath the flowings of the ſpirit *Acts* 2. 17, 18. *Joh.* 16. 17. hath *power* and *life* in it, to *change* the ſoul from *glory to glory* by the *Spirit of the Lord*, 2 Cor. 5. Joh. 5. 25. hath *ſpirituall freedome* to ſet ſoules at liberty from *death* and the *curſe*, and *everlaſting righteouſneſſe* is brought in, *Daniel* 9. and the *fulneſſe of age* is come, ſo as the *ſeverity* of the *law*, the *Schoolmaſter*, hath done whipping us; we

are

are now under grace, *Gal.* 4. 5, 6. the *Gospel ministery* hath Jesus Christ himself, no signe of him, no *type* of him; here is no *sacrifice* now, no *Moses* now, but the very Son of God, and with him a whole change of the Priesthood and Ordinances, now no more Priests to reconcile God, but God reconciled, and Ministers of reconciliation; the Ordinances few, cleare, and spirituall, and the Ministry free and large; no more to *Jew* onely, but to *Jew* and *Gentile*, even to the World. *God so loveth the world now, that whosoever beleeveth, shall have life* Isay 54. 1.

XLI.

In what kinde the Gospel is glorious.

THough the Gospel tels of glorious things, yet they that *overlook* this *glory* may soone see little of it, for in the *Word*, there is but a little noyse: A sad story of *one crucified, dead*, and *risen*; all the outside is but mean, the ministery only a plaine businesse of *tydings*, or the *foolishnesse* of preaching, 1 *Cor.* 1. 18 The other wayes of it, plaine and homely, some water for Baptisme,

tisme, a little *bread* and *wine* for food. The meaneſt and pooreſt moſt commonly for followers and friends of it: Not many *noble*, nor many *mighty*, 1 *Cor.* 1. The Miniſters of it, or Preachers and Publiſhers of it, but homely: What is *Paul* or *Apollos*, *but miniſters by whom we beleeve?* 1 Cor. 2. 5.

The Houſe of God, or family, or Church, ſome poore ones called Saints *in fellowſhip*, the Officers but few and plain, Paſtors, Deacons, Elders; the Laws, ſome bare words of *entreaty*, as well as *command*: all, both Word, Miniſtery, Officers, with all the *doings* & *adminiſtrations* that concern Chriſt, all ſuited to a poor *crucified, dying Jeſus*, to a *ſtate of humiliation*: And thus all ſo mean, as to the *Jewes a ſtumbling block, and to the Greeks foliſhneſſe*, 1 Cor. 1. 23.

Thus the Goſpel looks on the worldly ſide of it, *Thus Chriſt neither ſtriving nor crying, nor any one hearing his voyce in the ſtreets, Matth.* 18. 19, 20. Thus is the work of ſalvation carryed in a myſterie: This is the *wiſdome of God in a myſtery*, 1 Cor. 2. 7, 8. *And yet great is this myſtery of Godlineſſe*,

Firſt, In Jeſus Chriſt himſelfe, though he looke-

look like the Carpenters son, yet he is the *only begotten Son of God full of grace and truth: The brightnesse of his glory, and expresse image of his person*, Joh 1.14. Heb. 1.2 The *Word* it selfe or *Scriptures*, though a *Word or Book* like a *common writing*, yet it is a *Word of truth the, The power of God unto salvation*, Rom, 1.16.

The *Ministry*, though but a little *plaine teaching*, yet *mighty to save, to cast downe high imaginations*, to reconcile; and the *Ministers* of it, *Stewards of the mysteries of God, Ambassadors in Christs stead*; their *feet* beautifull with *glad tydings to sinners*, 2 Cor. 4.7. 2 Cor. 5. 20.

The *people* of God, or friends of this *Gospel*, though counted the *off-scouring* of the world; yet a *spirit of glory resteth on them*, 1 Pet. 4.14. As *dying*, and yet behold they *live*; as *sorrowful*, and yet alwayes *rejoycing*; as *poor*, yet making many *rich*; as *having nothing*, and yet possessing *all things*, 2 Cor. 6. 10, 11.

The *Kingdome of God*, though a thing not seene, yet *righteousnesse, peace*, and *joy*, Rom. 14. 17.

XLII.

XLII.

The forme of the Goſpel, or way of diſpenſation.

THe *Goſpel* is formed up of *exhortations and perſwaſions, We beſeech you to be reconciled, &c. And ſuffer a word of exhortation, &c. And of conditionall promiſes, &c,* As, *whoſoever believeth ſhall not periſh, &c,* Of *threatnings,* as, *he that believeth not is condemned, &c,* Of *Commandments, If ye love me, keep my Commandments, &c.*

Now this Goſpel thus faſhioned, is on purpoſe for the better *diſpenſing* of it to the ſoules of his people, that his divine and ſpirituall things might bee more *naturally* conveyed in a *notionall* and *naturall* way, as the Key is made fit to the Wards of the Lock. And this is the end rather of this Goſpel-faſhion, then any ſuppoſed free-will in man as ſome imagine: for the Goſpel is offered not upon freedome of will in any, but that thoſe who are made to receive it, ſhould be wrought on in a way as neare to their own condition, and nature, or reaſon, as can be:

for.

for none are converted against their will, but their will is spiritually changed, and so they are made *willing in the day of his power*. God doth not *break up* the hearts of his people, but doth open them, and *stands* and *knocks*. *Lydias* heart was opened, and *he stands at the door and knocks*; Revel. This is the *Gospel-way* of his entrance, *He doth not strive nor cry, nor doth any one hear his voyce in the streets:* Hee doth not force in himselfe, nor any thing of his into the soul, but brings in *spirituall things* so naturally, as they cannot, nay, will not resist.

XLIII.

Gospel-promises.

THe Promises are but words of Gods ingaging himselfe to man freely, and of grace; and as his promises are of grace, so his performances are in faithfulnesse; And in these promises, the *love* of the *Father*, *Son*, and *Spirit*, are conveyed, and the *treasures* and *riches* of salvation to sinners. And thus in this life, all is passed over upon Word to us, and for our beleeving this Word, and taking in the things of *Jesus Christ* thus upon

upon Gods bare *ingagement*, hee hath bound himſelfe freely to give all hereafter, and yet all is of free gift too, *things freely given to us*: And in this time of our waiting, and believing, and relying, we have one earneſt, even a ſpirituall and glorious earneſt given to us here, even *the holy Spirit of promiſe, which is the earneſt of our inheritance*, though ſome *promiſes* ſpeake of *conditions*, as of *faith* and *repentance*, *&c.* Yet they are only ours upon this condition, that they were Chriſts before, *for in him all the promiſes are Yea, and Amen.*

The promiſes that God makes thus in Chriſt are free, and being made in Chriſt are more free; for Chriſt is all that to God that we ſhould be unto him: and we are in Chriſt, ſo as Chriſt takes away all diſcouragements and excuſes in any that dare not beleeve them to bee theirs; and therefore, *The ſpirit and the bride ſay, come, and whoſoever will, let him come, and take of the waters of life freely*, Rev. 22.

XLIV.

XLIV.

God under the Law, and the Gospel legall, and Gospel-worshippers.

BEfore Jesus Christ came in the flesh, and offered up himselfe, God offered him before hand in Types and Sacrifices of blood, *&c.* and the whole Ministery was a Priesthood, so as the Priesthood and Sacrifices of the Law did set forth and shadow Christ in way of offering, or sacrifice to God the Father; and therefore God under that dispensation, did appeare rather under a *condition* of *reconciliation* then *reconciled*, though all were saved then actually in the same Christ who was to suffer: But how much of this salvation they knew, is a question: It is very likely, and something cleare from the Word, that God was very sparing in that time of the discoveries of himselfe in Christ; and they rather saw him in his glory above then below, and possessed the inheritance of the Redemption, rather then the ministration or gospel of it.

God appearing thus, the whole ministery of

of the law was taken in as agreeable to this manner or pattern; and the Law of *Commandments* revealed on *Mount Sinai*, did helpe to the form of this miniſtery, and made *ſin* appeare and abound more: for which, ſuch ſacrifices were prepared. And thus the whole *frame* of the *Old Teſtament*, was a *draught* of *Gods* anger at *ſin*, the *Law* revealing *ſin*, and *Jeſus Chriſt* offering for *ſin*: And ſo God in this time of the Law, appeared onely as it were upon terms and conditions of reconciliation; and all the worſhip then, and acts of worſhip then, as of prayer, faſting, repentance &c. went all his way, and according to God under that appearance; and every thing of worſhip ſeemed to bring ſomething of peace and atonement in relation to the great atonement to come by *Jeſus Chriſt*: And in this ſtraine runs all the Miniſtery of the Prophets too, in their exhortations to duties and worſhip; as if God were to bee appeaſed and intreated, and reconciled, and his love to bee had in the way of purchaſe by duty, and doing, and worſhipping: ſo as under the Law, the efficacy and power was put as it were wholly upon the duty and obedience performed;

as

as if God upon the doing of such things was to bee brought into terms of *peace*, *mercy*, and *forgivenesse*; so as their course then, and the service then, was as it were a working for life and reconciliation.

But now under the *new Testament*, God appeares in Christ, and *reconciliation* is finished, peace is made by the *blood* of *his Crosse*; and now the Ministery of the *New Testament*, is not a *Priesthood* of any more *offering* Christ to God in Sacrifice, but of *offering* and *tendering* the tydings of a *fully reconciled* God in Christ to man, and of a Sacrifice already accepted for sin; So as now there are no Priests but Ministers, or Stewards, or Ambassadors for *dealing* out, and *dispensing* the love of God to man, and for publishing the *glad tydings of peace*, so as all worship now, and spirituall obedience, is to run in the way of this dispensation, not for procuring *love* or *peace* from God, nor for pacifying, but for *love procured*, and *peace purchased* by Jesus Christ.

If these things thus stated, were more fully and spiritually opened, there would bee more *Gospel-teaching* & obeying: for *mans obedience* towards *God* is not so *rationally*, nor orderly carried, nor so purely, as the

Gospel

Goſpel calls for, but they run in a legall ſtrain, and would work God down into his old and former way of revealing himſelf as under the Law, when he ſeemed to bee only in the way to *reconciliation* and *peace* rather then *pacified*; and thus in *Prayer*, and *Faſting*, and other acts of obedience they deal with God as they did under the *old Teſtament*, not conſidering the glorious love revealed in Chriſt crucified, and how all goſpel-ordinances are onely wayes and means for God to reveale this love and grace by the Spirit of Adoption, not any waies and means of ours for getting ſome love from God which Chriſt himſelf hath not gotten for us.

XLV.

God and his in reconciliation

THey that have received the word of reconciliation are in a very precious, and comfortable and peaceable condition: they are lovers of God and Chriſt, they are no *more ſuch enemies to their minds by wicked works*, they oppoſe not the *wil of God* as they did, they *reſiſt* not the *Word* of the *Goſpel*,

they sleight not the *communion* of the spirit of God, they are tender of any thing that is Gods; they count not any thing their own for God, he shall be welcome to all; if he call for their credit, he shall have it; they know *they have a spirit of glory resting on them*; if hee call for their possessions, they leave Father, and Mother, and Brethren, and Sisters, and Lands for his Names sake; they know these are not *to be compared to the glory which shall be revealed*, and they shall have an *hundred fold in this life*: if hee call for their life, hee shall have it, they know, he that will *lose his life for his sake, shall finde it.*

And being thus reconciled to God, they are friends with every thing of his; every gospel mystery they know, they receive; & every thing of his they know not, they *wait till he reveal even this unto them:* and though they do not receive it, because they know is not yet to come from God, yet they do not reject it, because it comes in the likenesse of his Word, lest they *be found fighters against God*, and *crucifie the Lord of glory* in ignorance, like the *Iews*.

And being thus reconciled to God, they are lovers of all his; they *love the brethren*, and

and if there be a *naked disciple*, they cloath him; if an *hungry disciple*, they feed him; if an *imprisoned disciple*, they visit him: *I was naked, and ye cloathed me, &c.*

And being thus reconciled, they behold *God reconciled* to them too; they are now in the *way* of his *love*; for now *God* freely *communicates* with them, and meets them in *Christ*, he shines on them in the face of *Iesus Christ*.

Now God and the Soul thus *reconciled*, are in a full enjoyment of each other, as the *Husband* and the *Spouse*, the *Father* and the *Sonne*, there is no parting *rights* and *propriety*; God hath not any thing in Christ, in *heaven* or *earth*, but it is theirs: *All things are yours, and you are Christs, and Christ is Gods*, and every thing of theirs is his.

XLVI.

The Feares of weak Believers, and the Remedie.

WEak believers are like melancholy people, who think things farr o-

therwise then they truly are; rightly *smoaking flax*, where there is more *smoak* then *light*, more *ignorance* then true *discerning*.

The fears they are in, are of this kinde.

1. They cannot be perswaded their sins are pardoned indeed; they *would* and they *would not* believe it; they cannot from the *spirit* that is in them, but close with *Christ*, and clasp about him for salvation; yet then they are not sure they have him; they may be deceived they think in that.

2. If faith carry them on to believe a little more or better of their condition; yet the pride of some sins will not downe with them: some of their sins which they have made their *darlings* more then others, and cherished themselves in, Oh these they think are either too great, or too often *committed* to be *all forgiven*, and at once. The *remainders* of these *sins* are like dregs in the bottom, and their *conscience* cannot be satisfied that God hath fully pardoned.

3. They look not upon God in the pure *simplicity* of his *Word* & *promise*; but they suspect and are jealous *God* hath some reckoning stil behind, because they are *sinfull*, and *God is purer then to behold iniquity*: and they cannot believe that God can bear

bear with all those corruptions and transgressions in them.

4. They think, though God may bee *reconciled* with them, and *love* them at some times, (for they (poor souls) only reckon the seasons of the Spirits comforting and breathing for the times of *forgivenes*) yet God may be provoked again, and angry again for new *sins* and *failings*: and then they are as much troubled how to come at any peace again, as they were before: and then it must be onely another *Sunshine* of the like comfort must warm them into peace and believing.

5. They cannot perswade themselves how they can sin as they do daily, but that they are *accountable* for all the breaches; and set up new *scores* of *sins* in their consciences, and keep reckoning for God, and disquiet themselves in vain.

6. They think every *affliction* or *trouble* that befals them, is a punishment for some sin they have committed, and they look on them as *messengers of wrath from God*, sent upon them in judgement, as if God were satisfying himself upon them, and pouring out some *wrath* to appease this justice for such sins.

7. They mistake the Gospel in the Doctrine of it; and every *Scripture* that threatens for sin, they interpret to belong to them, because they have committed that *sinne*.

In a word, these are the *fears* summed up.

1. They *are* and they *are not* perswaded their sins are pardoned,

2. They are perswaded some sinnes are pardoned, but not some others which they have most *sinned* in.

3. They feare stil God doth not intend them such grace as he profers and speakes, and suspect the Gospel.

4. They think if God doe pardon them, yet they may provoke him again soon after.

5. They suppose they cannot sin as they do, and not be accountable; and they cannot but be sinners in Gods sight as well as their own.

6. They thinke *afflictions* are sent upon them for their sins, and they cannot consider God in them but as angry, and so help the *afflictions* to *afflict* them.

7. They interpret every curse in the *Law* and *New Testament* for *sinne*, their own, if it be against their *sin*.

XLVII.

The remedies to cure fear.

FIrst, We are commanded to believe *forgivenesse of sinnes* in *Jesus Christ* throughly, and not in part; *Through his Name whosoever believes in him, shall receive remission of sins.* Act. 10.43.

2. We are to consider that *one sin* cannot be forgiven, but *all* is forgiven: *Jesus Christ* hath done away all sins, *For this man after hee had offered one sacrifice for sins for ever, sat down on the right hand of God,* Hebr. 10.12.

3. We are to *believe* God in the plainnesse and simplicity he speaks in, in Gospel promises, and words of grace, even to our souls, as if he spoke out to us by name from Heaven. *He that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son,* 1 Joh. 5.10.

4. We must know, God is not as man, that he should be *angry*, and *pleased*, as we carry our selves: *I will bee merciful to their unrighteousnes, and their sins and iniquities*

quities will I remember no more, Heb. 8. 12. *I will be to them a God, and they shall be to me a People*, v. 10.

5. Wee must remember our sins are no more ours, but Christs, and *his righteousnes is ours*: God reckons and accounts us as *one* now: so though we sin, yet every sin was accounted for in him; and *now, there is no condemnation to them that are in Jesus Christ*, Rom. 8. 1.

6. And for afflictions, though they come in with *sin*, and for *sin*, and are the wages of *sin*; yet to the righteous and believers, they are no *judgements* for *sin*, for every thing of *justice* against *sin* was spent upon Christ: so as to us they are onely trials: *Count it all joy when ye fall into divers temptations*, James 1, 2.

They are *chastenings of love* to prevent sin, *As many as I love I rebuke and chasten*, Revel. 3. 19.

They are in a word, a divers way or dispensation of love and grace, love working by that which is evill in it self: *We know that all things work together for good to them that love God*. Rom. 8. 28.

7. We are to consider that though the Scriptures do often set forth the *righteousnesse*

neſſe of God againſt ſin, and his *juſtice* againſt ſin, yet that *unrighteouſneſſe* being ſatisfied by Jeſus Chriſt, it hath no power againſt thoſe that are in Chriſt, no more then the purſuer had to doe with the murderer in the Citie of Refuge: *For ſinne ſhall not have dominion over you*, Rom. 6. 14. *Ye are not under the Law, but under Grace.*

XLVIII.

Legall Converſion.

THere is much miſtake in the buſineſſe of *converſion* or *regeneration.* For while it is lookt upon meerly as a change in affection or converſation, there is much deceitfulneſſe, there are meanes which can work that, and yet that ſhall bee no ſpirituall work neither; the preſſing things legall, and as meere commands from the *Word, may*; there is ſomthing of the *Law* in the heart before hand and by nature to ſide with the commandments in the *Word*, and ſo to work ſomthing within as well as without; and ſo there may be an *obedience* or *conformity* of the ſpirit of man, and yet no ſpirituall *obedience* nor *conformity.*

2. There are *Gospel-terrors* as well as *Legall*, as *Hell* and *Hell fire*, and the *worm that never dies*, and *condemnation*, and *Iesus Christ Iudge of quick and dead*, &c. All these in the *Word* carry such an *Image* of *Wrath*, as they work *fear* and *passions*, &c. which force on the soul to reform, and yet but to a forme of Godlinesse, not to the power.

3. There are certain ends Nature propounds to it selfe for conforming, as *life eternall*, &c. and *reputation*, and *men-pleasing*: there are *exhortations*, *perswasions of Preachers*, or *Friends*, or *Acquaintance*; there is *education*, there are examples of *judgement upon sinners*, *godly society*, &c. All these carry in them a power to *make men doe something*, and but *something* in the way of Religion.

All these being of an operative and working nature, may bring forth a thing like *conversion*, which indeed is but a restraint at best, or a more purely naturall condition. *Nature* is of it selfe excellent, and if not *originally corrupted*, more excellent. We see how *temperate*, *meeke*, *just*, *wise*, *liberal*, *merciful* many have been, and amongst *Papists*, how selfe-denying, contem-

templative, divinely practicall, and morrally excelling; and amongst *Formalists in Religion* how *severe, strict, professing* and *practising* in *Religious duties.* So as the way for pure conversion, and to be spiritually renewed, is by Jesus Christ: *Hee that hath the Son hath life:* Faith and not works quicken us.

XLIX.

When the Spirit of Adoption works not freely.

WHen they put something of satisfaction towards God, upon any thing they do, upon any performance, or obedience, as if God were prevailed with by any thing of their own.

When they take in Christ for a *Mediator* but by the way, not resting wholly on him, and in him, but as it were to make up all sure with God, they look rather on the by upon his *intercession.*

When they are in bondage to some outward *circumstances* of worship, as time, or place, or persons, that they cannot pray but at such hours, or in such *places, &c.*

When they do things meerly as commanded

ded from the *power* of an *outward commandment* or *precept* in the Word, that brings forth but a legal, or at best but a *mixt obedience* and *service* of something a *finer hypocrisie*.

When they do because of some *Vow*, or *Covenant* they have made *&c.* It is more properly the service of the *old Testament*, and part of their *bondage*; for wanting the power and fulnesse of the Spirit of *Adoption* to worke them to obedience freely from *within*, they were under the power of *outward principles* to put them on from *without*.

When they come to God in any act of *worship*, as *Prayer*, *&c.* as to a Creator rather then a Father; and as a God rather then a God in Christ, they put themselves under such an infinite *glory*, *purity*, and *justice*, as they can neither have *accesse* with *faith* nor *boldnes*.

When they take any outward thing to move them, rather then apply to Christ for strength, life, and spirit; for the more any motion or obedience is caused from things without, the more forced and unnaturall is all such obedience, and the lesse from a spirituall power within.

When

When they measure their *forgivenes* by their sin and sanctification, and can believe no more then they have *peace* for; and that *peace* upon something of their own performed, and not from *believing* on him who hath performed all. *God hath not given us the spirit of fear, but of power, of love, and of a sound minde*, 2 *Tim.* 1. 8. or of a *minde* not corrupted with any of these.

L.

Opinions which make men legall.

THere are certain *principles* by which some are religious, which carry them off much from the *Gospel-way of obedience.*

1 Men *naturally* think it impossible that they should be accepted of God, and *justified*, and do nothing themselves *for it*, and *in it*: Hereupon *flesh* and *blood* can hardly be brought off to believe *forgivenesse* of *sins*, nakedly and freely for nothing in themselves.

But to take away this, consider that *forgivenesse of sins* is of a meer *grace* and *mercy*, and *gift*. *By grace yee are saved, it is the gift of God*, Ephes. 2. 8. and through

Jesus

Jesus Christ, through the redemption of his blood. Rom. 3. 24. As a Prince raises up a Beggar, and *Pharaohs* Daughter brought up *Moses*, so are we raised up freely, and in mercy.

2. Men think that whatsoever they perform in obedience to God, that God cannot but approve it, because they themselves approve it for good; hereupon *men* come to look on *themselves* as doing something for life and salvation.

But to take off men from any such *self-love* and *opinion* in the *work of salvation*; consider there is sin in every thing they do. 1 Joh. 1. 8. *If we say we have no sin, we deceive our selves: And there is none righteous no, not one*, Rom. 3. 10. *Neither doth God judge as man judgeth. God seeth not as man seeth, man looketh on the outward appearance, but God beholdeth the heart*, 1 Sam. 16. 7. *God hath ballances to weigh thy actions, and to be laid in the ballance, they are altogether lighter then vanity*, Psal 62 9.

3. Men naturally think it impossible to be damned for good works and serving God in a *mans* own *fashion*, and surely none are *condemned simply* for good, but as that good is evil in some kinde or degree: and

and hereupon men raise up hopes & comforts to themselves from such a course of life as they live in with God. Thus from something they *fancy good* in their owne way, and from something they fancy in God of *mercy* and *forgivenesse* to *sinners*, upon this they venture themselves.

But to take away this, consider though God be mercifull, yet he is only mercifull of his *own fashion*, not of ours, not in the way we may corruptly think him: *Thou thoughtest that I was altogether such an one as thy selfe*, Psal. 50. 21. Gods *love* and *grace* have *ways* and *fashions* of their own, they move in, and if wee bee not in their way, wee shall not receive of his fulnesse: The *Iewes* were very zealous after God, yet not in Gods fashion, but went *about to establish their own righteousnesse*. The Papist is a follower after God, and the legall, formall, poore ignorant *Protestant*, runs in a course of *obedience* and serving God, yet it is not in Gods way of righteousnesse, and so they misse of salvation, for not seeking it purely in Christ their righteousnesse.

LI.

Jesus Christ offered to sinners as sinners.

THe Apostle hath a pretious Doctrine, and it is this, *This is a faithfull saying, and worthy of all acceptation, That Jesus Christ came into the word to save sinners, of whom I am chiefe*, 1 Tim. 1. 15. As if he should say, Doth any of your hearts tell ye you are sinners? Let not that bee any ground at all to keep you from Christ, let not any despaire because of that, I my selfe was thus and thus, a blasphemer, a persecuter; nay, as if that were not enough, I was the *chiefe of sinners*, or the sinner in chiefe, the grand and supream sinner, as if there could not well have been a greater; and I (sayes he) *obtained mercy*. So as here the Spirit hath laid in answers to the objecting or doubting soule.

If the Soule should object, If I were not such a sinner as I am, I could *believe*: the Spirit answers, *Jesus Christ came into the world, to save sinners*: As if he should say, to save even just such as thou art.

If

If the Soule ſhould object further; but there is not ſuch a ſinner as I am, the Spirit anſwers, yea: But here is one greater then thou; here is the cheife of all *ſinners*, the Prince of *ſinners* obtaining mercy, *of which I am the chief.*

So as none can be ſuch a *ſinner* to whom Chriſt and the blood of Chriſt may not be tendered and offered, and that upon theſe grounds.

1. From the order of Gods *decree*, he loved *us* and gave Chriſt for us when we were ſinners, *God commendeth his love towardx us, in that while we were yet ſinners, Chriſt dyed for us*, Rom. 5. 8. *God ſo loved the world that hee gave his onely begotten Son*, Joh. 3.

2. The offering the Goſpel and Jeſus Chriſt to a ſinner as a ſinner, is but the bringing out this glorious love of God in time and diſpenſation; it is but the offering that love which God loved them with from everlaſting. Neither is it any more to offer Chriſt to a ſinner, then to manifeſt God in his firſt love, when he gave Chriſt for ſinners in his own decree.

3. It exalteth grace more, and ſheweth as a gift indeed, what can bee more of

grace,

grace, then that *Jesus Christ* should receive a *sinner*, *one* who hath no *mony* nor *price*, no *works* nor *righteousnesse* to bring for him.

4. It is the right lifting up *Jesus Christ* as *Moses* lift up the *Serpent* in the *Wildernesse*; not for the *healed* to look upon, but the *stung* and *wounded*.

5. It leaves men without all *excuse*, and brings the greater *condemnation*; for when *Christ* is brought *home* to the very *Soule*, and the *Blood* offered at every *ones door* for receiving, then there can be no objecting, Lord, had I been thus and thus fit and prepared, then I should have received thee, but I was a foul sinner at that very time, so and so guilty. O, will the Lord answer, I come therefore to pardon thee, and to wash thee in my *blood*, because thou wert so *foul*, and that is no excuse.

6. It is most agreeable to the Gospel-way of dispensation, and Christs own preaching; *The whole need not a Physitian, but they that are sick: I came not to call the righteous but sinners to repentance.*

7. All that ever received Christ in the Gospel, received him in a sinfull condition; the many believing *Jews* in the sin of *crucifying Christ*, all the Churches of *Corinth*, *Ephesus*,

Ephesus and *Colosse*, *such were some of you, but ye are washed, &c. And ye were sometimes darknesse, but are now light in the Lord*, Ephes. 5. *Ye who were dead in trespasses and sins: and were enemies in your mindes by wicked workes, yet now hath he quickned*, Colos. 1.

So as to offer Jesus Christ to *sinners*, as *sinners*, is but

1. To offer him in *time*, as God gave *him* before *all times*; God gave him to us, because we were *sinners*, and now hee is but offered as he was given.

2. There is more of *Grace* in it to offer him to a *sinner* as a *sinner*, that where *sinne hath abounded, Grace may abound much more.*

3. There is a clearer *lifting up Christ* as *Moses*, for the *wounded* to look on as well as the *whole.*

4. Men are left without excuse, because when he is held out to *sinners* as *sinners*, all are in a condition for him; *Sin* and a *Saviour* are most suitable.

5. It is as Christ himself did, who both *calls* sinners, and converses with sinners; with *Mary Magdalen* an harlot, and with the *Publicans*, and with the *Woman* of *Samaria*,

Samaria, who lived in uncleanneſſe when the pure *Meſſiah* preached himſelf to her.

6. It is as all that ever received him, both in *Ieruſalem*, *Corinth*, *Epheſus*, &c. who had they not been *fooles*, had never been *waſhed*; had they not been *darkneſſe*, had never been *light in the Lord*.

But you will tell me of *conditions* in the *Goſpel*, of *faith*, and *repentance*, &c. and certain legall preparations before Chriſt ſhould be offered and brought to the ſoul.

Yea, but that ye may not be puzzled, as many are.

In the *Goſpel-way*, or *diſpenſation*, *faith* and *repentance* is to be preached, but Jeſus Chriſt ſtil with it. *Believe in the Lord Ieſus Chriſt*. And you are not to conſider repentance from believing, nor believing from repentance, nor either from *Ieſus Chriſt*, nor *Ieſus Chriſt* without them; and yet neither of them as bringing in Chriſt to the ſoule, but Chriſt bringing in them, and working them more and more in the ſoul, and that upon theſe grounds.

1. Chriſt is not ours by any act of our own, but Gods; God imputing and accounting: To make Chriſt ours, is an *Almighty work*, and not the work of anything created:

created. So as Christ is ours *without faith*, by a *power* more glorious and infinite; but we cannot here know him to be ours, but by *believing*; nor partake of him as ours, but by *believing*.

2. If *Faith* should give us our *interest* in Christ, then as our faith increases, our interest should increase, and we should be more & more *justified* and *forgiven*, which none allow, calling these other acts *faith*, *faith* of *assurance*, and *acts* of *manifestation*; and if faith be thus in its other degrees of working, why not in its first? *It is the evidence of things unseen*, Heb. 11.

3. If Christ should be ours by *faith* in this sense, then when *faith* ceases, shall we cease to be justified? Shall *faith* begin our interest here, and not be able to continue it hereafter?

4. Can a sinner be too foule for a *Saviour*, and too wounded for a *Physitian* to heal, and too filthy for a Fountain opened to wash?

5. He that offers Christ, offers all the *conditions* in him, both of *faith* and *repentance*. *For Christ is exalted to give repentance, &c.* And *faith* is called *the faith of the Son of God*, Gal. 2.

6. It

6. It is no more to offer Jesus Christ, then any *grace of Christs* or *gift of Christs* to a sinner; for a sinner is as unprepared and as unfit for the one as the other, equally in sin and pollution to both.

7. This spiritual work is a new *creation*, and so workes of *preparation* are not so proper in that: *We are* (saith the Apostle) *his workmanship created in Christ Jesus* Ephes. 2.10.

And now why shall any servant of *Christ* refuse to give out that *blood* of his Masters which runs so freely to sinners? And any sinner refuse to receive it because their *vessels* are not clean enough for it, when it is such a *blood* as makes the *vessels* clean for it selfe.

LII.

The simplicity of the Gospel-Salvation easie and plain.

JEsus *Christ*, and *forgivenes* of sins in his Name, and *redemption* through his *blood*, is the first and only thing held forth in the Gospel to *sinners*; the other Mystery of *righte-*

righteousnesse, is revealed to believers; *forgivenes of sins* is first taught, that they may *believe*; and the other glorious *Mysteries* are taught, that they may know what they doe *believe*: they are first to see Gods love, and afterwards his glory: *Jesus Christ crucified* is the best story for *sinners*, and *Jesus Christ exalted* for *Saints*; and therefore it is that in all the Apostles Sermons, the *story* of *blood* and *redemption*, was first preached; and when they did believe that, then they wrote *Epistles* and *Revelations* of greater things unto them, so as they spake of Christ only to make them believe, and wrote to them of him when they did believe.

Salvation is not made any puzzeling work in the Gospel; it is plainly, easily, and simply revealed; Jesus Christ was crucified for sinners; this is salvation, we need go no further; the *work* of salvation is past, and finished, *sins* are blotted out, sinners are justified by him that *rose* for justification. And now if you ask me what you must *doe to be saved*. I answer, *Believe in the Lord Jesus Christ, and thou shalt be saved*. All that is to bee done in the work of salvation, is to believe there is such a Worke,

and

and that Christ died for thee, amongst all those other *sinners* he died for.

To *believe* now, is the only work of the *Gospel*; *This is the work that yee believe on him whom he hath sent*, Joh 6.29. *This is the Commandement, that yee believe on his Son Jesus Christ*, 1 Joh. 3.23. That is, that yee be perswaded of such a thing, that Christ was crucified for sins, and for your sins, and we are called on to believe, because they only that can *believe* are *justified*, *By him all that believe are justified*, Acts 13.39.

So as *Salvation* is not a businesse of our working and doing, it was done by Christ, with the Father; Sin, and Satan, and Hell, were all triumphed over by Christ himself openly for us; and all our work is no work of salvation, but in salvation; in the salvation wee have by Christ, we receive all, not doing any thing that wee may receive more, but doing because wee receive so much, and because we are saved: therefore we work not that we may be saved, and yet we are to work as much as if we were to be saved by what we do; because we should do so much for what is done already for us and to our hands, as if we were to receive it for what we did our selves.

This

This is ſhort work, *Believe and be ſaved*; and yet this is the onely *Goſpel-worke* and *way*. Chriſt tels ye in few words, and his Apoſtle in as few; *As Moſes lift up the Serpent in the Wilderneſſe, ſo muſt the Son of man be lift up, That whoſoever believes on him ſhould have life*, John 6. *Paul* tels you, *Say not in thine heart, Who ſhall aſcend into heaven? That is, to bring Chriſt from above. Or who ſhall deſcend into the deep? that is, to bring Chriſt from the dead. But what ſaith it? The Word is nigh thee, even in thy mouth, & in thy heart, the word of faith which we preach. If thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God raiſed him from the dead, thou ſhalt bee ſaved*, Rom. 10, 6, 7, 8, 9, &c.

So as here is but looking up on *Jeſus Chriſt*, and *ſalvation* is in thy ſoul, and *believing with thy heart, and thou art ſaved*; thou wert ſaved by *Chriſt* before, but now in thy ſelfe.

There are yet theſe grounds why ſalvation is ſo ſoon done.

1. Becauſe it was done before by Chriſt, but not beleeved on before by thee till now.

2. Because it is the *Gospel-way* of *dispensation*, to assure and passe over *salvation in Christ*, to any that will believe it.

3. There needs no more on our sides to work or warrant salvation to us, but to be perswaded that *Jesus Christ died for us*, because Christ hath *suffered*, and God is *satisfied*. Now *suffering* and *satisfaction* is that great work of *Salvation*.

4. Because they, and they onely are justified, who can believe: *Righteousnesse is revealed from faith to faith*: and, *all that believe are justified*, Rom. 1. 17. Acts 13. 39.

5. That it may be by *Grace*, and not of *works*. *Being justified freely by his grace*. Rom. 3. 24.

LIII.

Christ and every part of Christ to be studied, and believed in.

There is not any thing of *Jesus Christ*, but it should be matter for a *believers faith* to be exercised in, from his Divine nature

nature to his *incarnation*, and ſo to his *exaltation*, that they may be able to *comprehend* with all Saints, the heighth, and depth, and breadth of the *love of God*; for God was infinitely influencing into every paſſage of his *birth*, his *growing up*, his *infancy*, his *circumciſion*, his *baptiſme*, his *preaching*, his *praying*, his *temptations*, his *faſting*, his *obedience* to the whole Law, his *ſufferings*, his *reproaches*, his *poverty*, his *humiliation*, his *bloody ſweating*, his *judgement* and *Judges*, his *condemnation*, his *crucifying*, his *piercing*, his *nailing*, his *drinking Vineger* and *Gall*, his *ſtrong cryes and tears*, his *crown of thorns*, his *blood flowing* out from his *feet*, *hands*, and *ſide*, his *giving up the ghoſt*, his *death*, *buriall*, *reſurrection*, *aſſenſion*, *exaltation*, and *ſitting on the right hand of God*, his *Prieſthood*, *Mediation*, *Interceſſion*, *Dominion*: There is *infinite vertue* in all theſe, and the *Goſpel* is made up of theſe; in theſe are thoſe unſearchable riches of grace love and redemption. Theſe are to bee the ſubjects of every beleevers meditation, and he is to ſeek into the ſpirituall extent of theſe, and deepneſſe of theſe: Out of theſe he is to draw *ſtrength*, *power*, *love*, *holineſſe*, *ſpiritualneſſe*, *regeneration*,

mortification, new obedience, faith, repentance, humiliation, meekneſſe, temperance, &c. Chriſt, and *every thing* of *Chriſt* is to be matter for him, and meditation for him. Theſe are thoſe *miniſteriall* and *inſtrumentall* means of *grace* and *life* to *ſinners*, not an *hiſtoricall* or *tragicall* uſe of theſe, but a *believing* uſe, a *relying, reſting, comforting, ſpiritualizing* uſe. Theſe were all but *parcels* of the *work* of *redemption*, but parts of the whole; and to all theſe, there is an infinite depth of ſin and temptations oppoſed: And therefore the more wee are improving our ſelves in theſe things of Chriſt, the more *ſpirituall* and *infinitely provided* ſhall wee bee againſt the other: It is not enough to looke on Jeſus Chriſt in his ſingle perſon glorified and exalted, but to ſtudy every part and parcell, and *paſſage of Jeſus Chriſt*: And thus to *know nothing but Jeſus Chriſt and him crucified.*

The

The severall Wayes of Free-grace, and the generall poynt searched.

FRee grace is conveyed to us under severall notions in these times, and I shall in few words gather up the conceptions intending a larger draught of it hereafter.

The first way of Free-grace, free without all condition of Grace.

THE first and purest conceive of the mystery thus,

That *God* the *Father* for *manifestation* of his *mercy* & *love*, purposed some to *glory* whom he *loved freely*, and gave his *Son* to be a *way* to them for life and *righteousnes*, knowing that they should fall under *sin*, & *condemnation* in the first *Adam* (where he might justly have left them, as the rest, in their blood and pollution) had it not been

for that free-grace in himelfe; aud therefore that ſon is called the ſecond *Adam* or quickning ſpirit; and this myſtery of ſalvation is free, infinitely free; the Father loving freely; and giving his Son; the Son loving freely, and giving himſelfe freely; and the Spirit working from them both freely for the manifeſtation of this ſalvation in the ſouls of his elect, and through the miniſtery of a free Goſpel, even to ſinners as ſinners, and children of wrath in themſelves.

A ſecond way of Free-grace, free only with conditions.

THe ſecond ſort hold, which is called the Reformed opinion, and is the more generall;

That God did freely decree or purpoſe ſome to ſalvation in Chriſt, through the interfering and inſtrumentall aſſiſtance of faith. &c. And that none are actually Juſtified, nor partakers of this free ſalvation but by faith; and the Goſpel is a miniſtery of conditions or qualifications for this ſalvation. And this I call a Decree with graces.

A third way of Free-grace, free only upon condition.

THe third sort hold, That *God* did freely purpose some to salvation, and therefore gave *Jesus Christ*, but it was onely to those whom he *foresaw* through the help of a *Gospel-ministery*, and other spirituall sufficiency would embrace *Jesus* so given, yea given for all, if all would have embraced him. And this I call a respective *Decree* for *graces*.

A fourth way of Free-grace, free meerly in the extent

THE fourth sort hold, That God purposed some to glory and saluation in Jesus Christ, without respect to any thing but the interferings of Faith, &c. and gave this *Jesus Christ* to die for *all*, not that all should have salvation by him, but onely the *elect* who are only made to believe; and that the *Gospel-ministery* reveals such a kind of *generall Redemption*; otherwise the

Gospel could not justly be tendred to all, nor any be condemned for not beleeving, nor unbeleeving be any sin.

This last I shall onely speak on.

This is in part the *generall point*, and it is answered thus:

Some doe it by way of interpreting the *general Scriptures*, as these of *Gods loving the world, &c.* Interpreting the *world* in opposition to *Iews*, & by that understanding the *Gentils* who were called the *world*. And so of sending *Jesus Christ* to be a propitiation not for *ours*, but the *sinnes* of the whole world, &c. *Rom.* 11.11,12. And so where ever the word *all* is, that *God will have all saved, &c.* they interpret it with restriction to some of all, &c. *Matth.* 3. 5. And so for the *generall tenders* of the *Gospel*, they interpret that by way of *dispensation* for the better gathering up the *elect* from all sorts and places, *Matth.* 24. 31. And so for not beleeving, they say men are not damned for not beleeving simply, but from the condemnation they are left under, though their not beleeving may make their condemnation greater.

Some answer it by shewing forth the *contradiction* in this, of *Christ dying for all*, & *saving*

saving some, that it is as much as *Christ died for all*, and *not for all.*

Some answer, by turning it into immortality for all, but not *salvation for all.*

Some answer, by revealing Gods love, and Jesus Christ as the effect of this love, as it were the instrument and minister of this love; and this love of God going out onely to the elect, for whom Christ is given:. This way they conceive takes off generall redemption. But we must take heed of making Christ more instrumentall and ministerial then the Father hath made him, and will stand with the honour of the Son, who is the first born of the elect, the head of the body: And we must be spiritually wary in distinguishing too curiously upon Jesus Christ as Son and Mediator, &c. but onely in a Scripture way; for Christ is but one, and salvation is one.

Thus far some *worthy believers* go in opposing the generall point, but we must go a little further in finding out the mystery of the generall point, and meet with it there. Now I humbly conceive the mystery lies onely in a rationall way of justice, and Gospel dispensation, that God wil not meerly and arbitrarily damn any because he wil.

So as he hath put every one under a ſtate of *Redemption*, and power of ſalvation; and they are damned from their own will, not from Gods: Thus go the deepeſt and moſt notionall of that way.

And the other part of the *myſterie* which is *loweſt*, and *moſt argued for* in theſe times and by *moſt*, is onely, that the *Goſpel* cannot rationally bee tendred but upon ſome ſuch *general ground* as *Chriſt dying for all*.

Thus I have opened though weakly, the *myſtery*; and the opening it may be enough, and the whole building of the *univerſall Grations*, is all upon a *rationall notion* ſtrengthned with ſome *general terms* in the *Word*. Now let them ſee whether meere Reaſon is a Principle high enough for a *ſpiritual myſterie*. And if bringing *ſalvation* down upon ſuch a ground, be proportionable to ſo glorious a work, as that of Redemption, beſides all the interferings it hath with free-grace, and free-juſtification and election of grace, &c.

Now let the *Myſterie* be lookt on in *their way*, which is this, *Chriſt died for all, elſe the Goſpel cannot be preached to all*.

And in the *other way*, which is this, Chriſt died onely for *his*, and it is offered to *all*, that

that *his* who are amongst this *all* might believe; and though he died not for *all*, yet none are *excepted*, and yet none *accepted* but they that *believe*, and none *believe* but they to whom *it is given*. And in this way of *salvation* there lies more *mysterie*, which is more sutable to a *divine work*, *Great is the mysterie of Godlinesse*.

And this ground, *That none are excepted*, is as *clear*, and spiritually *rational* for the *Gospel to be preached to all*, as this ground, *That he died for all*.

Seeing upon both grounds, *Some onely* are saved, and not *all*, and a decree of meer *grace* and of *faith foreseen* do equally imply an impossibility of *all to be saved*; and therefore why is it so contended for that *all are redeemed*?

Some

Some truths of *Free-Grace* ſparkling in former Writers, and in ſome famous approved men of our times, in teſtimony to what is in this Diſcourſe in part aſſerted, and in theſe times, by others, Aſſertors of

FREE-GRACE.

The Law by the Preaching of it, cannot reform, but onely Faith and Grace.

Dr. *Preſton* in his Sermon on the new Coven. Comment. in *Galat.* 3. 5. which he quotes, pag. 347.

IF I ſhould onely Preach to you the Commandements, *&c.* I might preach long enough ere you could keep them: Do you receive the Spirit by the preaching of the law? No, but by Preaching Promiſe of Pardon and forgiveneſſe.

Page 333.

2. If a man would deſire to change his courſe to be made a new creature, the way is not to conſider the Commandements, what he ought to do: but my beloved, the way is to get aſſurance, that thy ſins are pardoned, to conſider the Covenant of Grace, *Heb.9.14.*

No preparatory works before Chriſt.

Maſter *Rogers* in his Booke of *the right way to be ſaved, &c.* p.54.

DIvers miſtake, and look for ſomething to ground on in themſelves, and ſo are wofully bewildered, and in great perplexity; It is as if one ſhould not ſet a young Tree, but let it lye above the ground till they ſee what it will bear.

Free-

Free-grace hath many enemies.
Wee ſhould ſtand for Free-grace.

Dr. *Sibbs* his Book of *the excellency of the Goſpel above the Law.* p. 241.

DO yee wonder why the Free-grace of God hath found ſuch enemies, *&c.* The heart of man is in a frame of enmity againſt God, and ſets it ſelf moſt againſt that God will be moſt glorified in. Let us vindicate nothing ſo much as grace.

We muſt live by grace, and die by grace, and ſtand at the day of judgement by grace; not in our own righteouſneſſe.

Faith is no condition of the New Covenant of Grace.

Mr. *Perkins* his Commentary on the *Galathians.* p. 157.

THe Goſpel called by *Paul* the promiſe, offers & gives life freely, without the condition of any work, and requires no-

nothing but the receiving of that which is offered. It may be objected that the Goſpel promiſeth life upon the condition of our Faith. *Anſw.* The Goſpel hath in it no morall condition of any thing to be done of us: Indeed Faith is mentioned after the form and manner of a condition; but in truth it is the free gift of God as well as life eternal, *&c.*

Pag. 184.
We have all in Chriſt.

Thou muſt not receive the Promiſe immediately of God, but Chriſt muſt doe it for thee: though thou bee unworthy, yet there is dignity ſufficient, and worthines enough in him. If thou ſay that thou muſt at the leaſt receive the promiſe at the hand of Chriſt; I adde further, That hee will not quench the ſmoaking flax, &c. And our ſalvation ſtands in this, not that we know and apprehend him, but that he knows and apprehends us firſt of all.

Chriſt

Christ is every thing to us.

Mr. *Calvin* in his Book of Institutions, *Book* 2. *chap.* 16. *P.* 167. 8.

WE must take heed of drawing any part of salvation but from Christ: If we seek salvation, let it be in the Name of Jesus Christ; if the Spirit, or any gifts or graces, let us seek them in his Unction; if strength, let us seek it in his power; if purity, in his conception; if mercy, in his nature, which was touched with our infirmities; if redemption, in his passion; if forgivenesse, in his condemnation, or being a curse for us; if satisfaction, in his sacrifice; if cleansing, in his blood; if mortification, in his Sepulchre and Death; if newnesse of life, in his Resurrection; if immortality, in the same; if an heavenly inheritance, in his entring into Heaven; if all good things, in his Kingdom and Dominion here: All treasures are in him, and they who are not content onely with him, shall have no rest any where; although too they may look principally at him.

Nor can there be any unbelief or doubtings where his fulnesse is thus known.

God

God was never an enemy to his.

Calvin quoting *Auguſtin* in his book *of Inſtitut. Tract. in Evangel. Iohan.* 110. 2. *chap.* 16. *P.* 106. 1.

INcomprehenſible and unchangeable is the love of God, not that love which wee obtain from Reconciliation by the blood of Chriſt, but wherewith hee loved us before the foundations of the world: therefore when it is ſaid, *Chriſt reconciled us*, it is not to be underſtood as if then hee begun to love thoſe whom hee hated before, but he reconciled us even to that love wherewith he loved us, *Rom.* 5. 8. therefore in a wonderfull manner he loved us, when it is ſaid he hated us.

That we and thoſe commonly called Antinomians, *differ little.*

Mr. *Gataker.* Teſtimony in a late Treatiſe *Gods eye*, &c. *in Epiſt. to the Reader*, P. 10.

THe matter in controverſie between us and theſe men, is not how farre forth ſin is removed or eſtabliſhed in beleevers, or how farre forth it is by juſtification aban-

abandoned, or in what sense God is said to see or not see sin, or to take notice of it in beleevers and justified persons, &c. As if all these things were granted on both sides.

Note.

Men of learning you see and judgement doe not cry out Antinomianisme on Free-grace, or free justification, as others do, &c. But acknowledge a consent in all these, &c.

Why *Luther* is not quoted here.

Luther I could quote, but hee is now lookt on by some, as one that is both over-quoted, and over-writ free-grace, and bending himself against works, which was the Popery and Antichristianisme of those times, He raised up *grace*, rather in opposition (as some think, to whom I dare not so fully agree) to the *excesse* of works, then to the just *advantage of grace*; and yet they can allow him in other things. Thus wee can pick and chuse from a *Reformer* what fits to the *standard* of our own *Light* and *Reformation*, and cast the other by. I shall therefore quote some later.

Concern-

Concerning our not reſting on ſight, or our owne graces for aſſurance.

Mr. *Tho. Goodwin* in his Book, *Chriſt ſet forth, in* 2 *Epiſt. to the Reader, pag.* 1, 2.

AN immoderate recourſe unto ſignes, though barely conſidered as ſuch, is as unwarrantable, when therby we are diverted & taken off frō a more conſtant actuall exerciſe of daily thoughts of faith towards Chriſt immediatly, as he is ſet forth to be our righteouſneſſe, &c. And yet the mindes of many are ſo wholly taken up with their own hearts, that as the *Pſalmiſt* ſayes of God, *Chriſt is ſcarce in all their thoughts.* But let theſe conſider what a diſhonour this muſt needs be unto Chriſt, that his traine and favourites, our graces, ſhould have a fuller court, and more frequent attendance from our hearts, then himſelfe who is the King of glory; and likewiſe what a ſhame alſo it is for beleevers themſelves, who are his Spouſe, to look upon their husband no other-

otherwise but by reflexions, and at second hand, through the intervention and assistance of their own graces, as *Mediators* between him and them.

Now to rectifie this error, the way is not wholly to reject all use of such evidences, but to order them, &c.

We are justified in Christs justification, when he rose. Pag. 202.

Christ his Resurrection was the originall act of Gods justifying us in Christ, we were virtually justified then in Christ his being justified, as in a common person.

God remembers not our sins, p. 207.

As by reason of his *Intercession* God remembers not *old* sins, so likewise he is not provoked by *new*.

The Law as given by Moses, *no Rule to Christians.*

Mr. *Bolton* in his Booke *of the true bounds of Christian freedome*, p. 74.

OThers say, we are freed from the Law as given by *Moses*, and are only tied to the obedience of it as given by Christ, &

as

as Chriſt renews it, and as it comes out of the hand and from the authority of Chriſt, and we have it immediatly from the hands of Chriſt, I ſhall not much diſlike this, *&c.*

Beleevers and God are never at enmity. pag. 14.

As none of our ſins ſhall condemn us, ſo none of our ſins ſhall put us into a ſtate of condemnation more; none of our ſins ſhall ever put us under the curſe, under wrath again.

God doth not puniſh Believers for ſin p. 14.

We are freed from all miſeries, afflictions, puniſhments, which yet are the fruits of ſin as they may be conceived to be fruits of wrath, or have wrath in them.

Faith before Juſtification is no Grace.

Maſter *Rogers* on the Articles, Art. 13. Pag. 57.

WOrkes done before Juſtification pleaſe not God, before men doe pleaſe; nothing that they doe can pleaſe him; hereby the vanity of them is perceived, who thinke before mans juſtification, his deeds do pleaſe God.

Note

Note.

What, is faith then to be accounted before justification, according to this principle?

God is never an enemy to his though sinning.

Mr. *Herbert Palmer* in his Character of a Christian in Paradox, *&c. p.* 10.

HE believes the God that hates all sin, to bee reconciled to himself, though sinning continually, and never making, nor being able to make him satisfaction.

We are justified though ungodly, p. 11.

He beleeves the most just God, *&c.* to have justified himself, though a most ungodly sinner.

We are not saved by any thing we do. p. 58.

He knows hee shall not be saved by his works, and yet doth all the good works he can.

A believer sins not. p. 63.

Hee cannot sin; yet hee can do nothing without sin.

A believer believes against hope. p. 74.

He believes like *Abraham*, in hope against hope.

God

God freely pardons, p. 12.

He believes himſelfe freely pardoned.

Believers are pure in Gods ſight, p. 13.

He believes himſelfe to be pretious in Gods ſight.

Chriſt promiſed to ſinners, as ſinners.

Mr. *Tho. Goodwin* in his Booke of *Chriſt ſet forth*, p. 30.

THere are abſolute *promiſes* made to *no conditions*, as when Chriſt is ſaid *to come to ſave ſinners, &c.* Now in theſe it is plain, Chriſt is the *naked object* of them, ſo that if you apply not *him*, you apply *nothing*; for the onely *thing* held forth in them, is Chriſt.

We are juſtified in Chriſts juſtification, pag. 122.

Even ſo it is in the matter of your juſtification; it was done virtually in Chriſt, and afterwards when we believe, it is actually paſſed in, and upon our ſelves.

So by Chriſts being juſtified, we are all virtually juſtified, and in Law, through a ſecret, yet repealable Covenant betweene God

God and Christ, who only did then know who were his.

A believers Law is Christ, and his Spirit.

Mr. *Perkins* in his Comment on the Gal. p. 118.

THey which are true Believers, are a free and voluntary people, obeying God, as if there were no law to compell them; they have Christ to live in them, the Spirit of life that is in Christ, is in them, and that is their law. It is the property of a childe of God to obey God, as it is the nature and quality of the fire to burn, &c.

Thus in the quoting or citing these Divines concerning some pretious *Truths* of *Christ*, I have done as *Paul* said to the *Athenians* when he would prove a God, *As certain also of your own Poets have said.* So the truths which are abroad mistaken by many, are truths, *as also some of your owne Divines have said.*

FINIS.

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[illegible] among the works
[illegible] and men [illegible] Jam. 1. 27. The
[illegible]d in the Old Testament signifies
[illegible]*buster* or *number up* the people, as
[illegible]. 6. But in this place *Visitation* is
[illegible]ed to *men*.

[illegible], who is said to *visit*, not onely
[illegible] other creatures; as the *earth*,
[illegible] makes it in an especiall manner
[illegible]Psal. 65. 9. *Images*, by breaking
[illegible] pieces, and confounding them
[illegible]14.) *The vessels of the Temple*, by
[illegible]m to be brought again into the
[illegible]r. 27. 22. *Leviathan* the *devil*, by
[illegible] his power, and disappointing
[illegible] Isa. 27. 1. But most usually,
[illegible]ion is spoken of in Scripture, as
[illegible]eth *men*; and so God holdeth
[illegible] *visitation*. The *one* is the *visita-*
[illegible]*en*, which concerns either *life* or
[illegible] in that he doth by his daily
[illegible]m give and preserve life [illegible]
[illegible]ime, Job 10. 12. *Death*, [illegible]
[illegible]s, men to dye, at the time there-
[illegible]ted, Numb. 16. 29. The [illegible]